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ON THE HORIZON OF THE CHRISTIAN CHURCH

WORLD CONFERENCE ON FAITH AND ORDER

The program for the World Conference on Faith and Order is approaching completion. At the last meeting of the Business Committee held in New York, Corresponding Secretary Ralph W. Brown reported the action taken by the special committee on the selection of speakers held at New College, London, on December 15. In harmony with the recommendations of the London meeting, the Business Committee decided that the opening date of the conference should be Wednesday, August 3. The Conference will begin with a service in the Lausanne Cathedral and Bishop Brent has been invited to preach the opening sermon. The sessions of the Conference will be held at Lausanne University. On the afternoon of August 3, Dr. Garvie will present the program and suggestions as to procedure; Canon Bate will speak on the questions to be considered, and their relation to the program, and there will also be one speaker on behalf of the Business Committee.

JANE ADDAMS HONORED

At a large gathering in Chicago, on January 20, 1927, presided over by Julia Lathrop and addressed by Mayor Dever, Charles E. Merriam, William Allen White and others, tribute was paid to the public services of Jane Addams, founder of Hull House and of the Woman's International League for Peace and Freedom. Professor Merriam said that Miss Addams had buttonholed him on the way to the banquet-hall and asked him not to talk about her, but to discuss the need of liberal ideas in America. He therefore did not mention her by name, but referred to her as "this person."

"Political leadership, as always," said he, "comes to a large extent from without the formal government, and in America within the last fifty years this is notably true. We must recognize in this person an outstanding figure in constructive political movements, local, state, national and international, quiet but effective, whether in dealings with city councils or with some great capital across the

sea. She dared protest against the ways and works of militarism, and paid the price in full. More than any woman in America she has caught the spirit of the brooding mother who is concerned with political and social relations, and hovers with gentle sympathy over the troubled scene of poverty and weakness and arrogance and crime and hate and force. She is a guiding-woman in a man-made world, a statesman without a portfolio, a professor without a chair."

Mayor Dever said he had never reformed anyone by sending police into the ward. "Miss Addams pointed the way thirty-eight years ago. Her word and her spirit have done more to promote the real welfare of the city than all our political organizations." Judge Hugo Pam said that Miss Addams stood for a better understanding of the immigrant: "if Miss Addams had her way, the United States would not be a closed door." Wm. Allen White in his address dealt with capitalism, international relations and world growth. Congratulatory telegrams were received from President Coolidge, two State Governors, and hundreds of private persons. Miss Addams was born in Cedarville, Illinois, September 6, 1860, her father being a member of the Society of Friends.

NEW CHINESE POLICY OF GREAT BRITAIN

A decided change of policy toward China is reflected in memoranda of the British Foreign Office made public last month. In the first memoranda submitted to Washington last May, but not made public until now, the British government announced the decision that "it would not be right to associate themselves in any attempt to force upon the Chinese a greater degree of foreign control over the revenues required for that purpose than they are prepared voluntarily to concede." In the second memorandum sent last month to the representatives at Peking of the Washington treaty powers, the British government declared that the memorandum in May is fully justified by events since that time, and proposed that the governments which signed the Washington treaty should issue a statement "declaring their readiness to negotiate on treaty questions and all other outstanding questions" as soon as a Chinese government with authority to negotiate is constituted. The new Chinese government must, however, declare its intention of pursuing "a constructive policy in harmony with the spirit of the Washington Conference, but developed and adapted to meet the altered circumstances." Further, these governments "should abandon the idea that the economic and political development of China can only be secured under foreign tutelage and should declare their readiness to recognize her right to the enjoyment of tariff autonomy as soon as she herself has settled and promulgated a new national tariff. They should expressly disclaim any intention of forcing control upon an unwilling China."

NEW YORK'S SOCIAL WELFARE COUNCIL

The Welfare Council of New York City was organized about a year ago in order to co-ordinate social work in the city and to make possible community planning in social welfare work. Although confined to New York, the work of the Council is of nation-wide interest. There are about 1,500 public and private organizations in New York which are eligible for membership in the Council. The board of directors includes nine members of the city government, 33 appointed by social agencies and 33 representing the public. The family service and health sections of the Council, comprising organizations working in these fields, are already at work on their problems; sections on child welfare and recreation, education and neighborhood activities will also be organized. The research bureau aims to discover, assemble and analyze the social data needed by the agencies in the solution of their welfare problems, for the development of greater co-ordination of effort and for the improvement of the service rendered in information to ministers, teachers and students.

Only Three Months

Nine months have passed with receipts totaling \$44,280.96 to apply on the 1926-27 Foreign Board's budget of \$96,603.54.

\$52,322.58

is the balance needed in order that payments promised to our missionaries and their co-workers may be made by March 31, 1927. The temperature is rising as indicated by December receipts. We will reach the top if every Friend will

Work Pray Give

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

To Arbitrate Means to Arbitrate

DISQUIETING reports regarding our policy in Nicaragua and Mexico continue to come from Washington. An apparently reliable interpretation of the President's attitude given by a Washington writer showed him as accepting the suggestion of arbitration in principle, but holding that there is really nothing to arbitrate. Then came the heartening action of the United States Senate declaring unanimously for arbitration. But it was promptly followed by the announcement that the policy of the State Department would not be influenced by the Senate's resolution.

Our humorist-philosopher, Will Rogers, seems to have sized up the situation but too aptly in saying that President Coolidge is so sure we are right that there is no one he can trust to decide the issue in our favor, adding by way of pertinent postscript, "Be sure you are right and then go ahead, but don't arbitrate." The attitude of the administration, so foreign to the spirit of the Trenton speech, is inexplicable. It has resulted in making this nation most cordially hated by Latin-American peoples and countries and has also raised new tides of suspicion and resentment in Europe. If we had studiously planned to raise up enemies everywhere we could hardly have succeeded better. Yet our Government is complacently taking the attitude that everybody else is wrong and we alone are right; therefore, why bother with arbitration, except to accept it in principle!—as a glittering generality.

The question remains—is our supposedly popular government responsive to public opinion? Not for many years has there been such a general outburst of protest against a governmental policy. We have been impressed with the uniformly vigorous expression of the religious press, but we had a right to expect that. The public press in general, however, has been surprisingly and encouragingly outspoken. It remains for the Christian people of the country to make their expression in favor of peaceful adjustment so nearly universal and so insistent that the Government must give ear and heed. A regular stream of letters and telegrams should be pouring in upon the President in favor of arbitration that arbitrates. And they should be going from all of us. Every communication that goes in counts one. It is for the people to speak and, in all seriousness, "We are the people." It's time to put some good practical religion into our international politics.

Our Home Mission Number

IN this issue emphasis is placed upon the work of our Home Mission Board. The work of evangelism, as considered last week, is in the general field of the Board, but since in a very fundamental way it has to do with the work of all the Boards, it was given the special consideration of an issue to itself. Among the many good reasons that may be urged for the generous support of Home Missions, three appeal to us as outstanding.

First, there is the call of the need itself, in the home mission field. The souls of men are just as precious here at home as they are anywhere. Human need, whether for physical or spiritual help, calls just as insistently from Tennessee, Oklahoma or Nebraska as from Cuba, Africa or Palestine. Need is need, wherever found.

Second, the work which we would do abroad is dependent upon the work which we do at home. We refer here to the material resources required. Constructive church extension at home means spiritual extension away from home. Building up a strong meeting in Detroit will bring support to the work in Jamaica, for example. Our foreign work can be no stronger than is the strength of our home work.

Third, the effectiveness of our outreach into other countries is measured by the way in which we meet difficult situations in the home land. How do we adjust our relationships between each other as peoples of different races, religions and economic classes? How do we treat our own backward peoples? What influence are we able to exert upon our governmental policies to make them Christian, especially as they relate to weaker nations?

These are all very important considerations and they come within the scope of Home Missions. Our Board is not yet ten years old, having been established at the session of the Five Years Meeting held in 1917. Only since 1920 has it maintained its own office with a secretary to direct its work. Within this period it has faced some particularly difficult problems, some of the most troublesome of which came to it as a heritage from other groups. With these to wrestle with, adjustments with Yearly Meetings and other organizations to make, new problems to meet and policies to outline, the Home Mission Board has made an excellent showing. It is making a very valuable contribution to the work of the Society of Friends and is entitled to our hearty support.

A Few Words Concerning The Inner Light

AS observing readers know, we have always been chary of the use of the term, the "Inner Light." We have tried to find other words with which to express the central principle of the Quaker interpretation of Christianity, that would not be open to misunderstanding. The averseness of so many Friends to the term is natural. According to the extreme interpretation of the doctrine given by some, it practically supplants the essential Christ, and it is this interpretation of which many Friends think when they see or hear the words. In their minds, unfortunately, the latter are almost wholly associated with the division of a century ago, and with the group which, leading in that direction has naturally tended toward the more extreme view.

We face the fact, however, that the world at large, without, and perhaps most of the widely known exponents of Quakerism within, put the doctrine, in some interpretation, at the heart of the Quaker message. For any group of Friends to ignore or repudiate it, places them, therefore, in an anomalous position and one which it is hard for other groups, such as the parent group of London Yearly Meeting, to understand. Instead of studiously avoiding the principle, would it not be better for us to interpret it for ourselves and thus not be deprived of a

conception of truth which was central in the experience of George Fox and in succeeding generations of Quaker life and thought.

Some days ago when W. Blair and Kate Neatby of London Yearly Meeting were in the Middle West, he addressed Friends groups on a variety of religious topics. One of the latter was, "The Inner Light and the Historic Gospel," which, rather significantly, seemed in demand. In his presentation, Blair Neatby made the statement that it is not enough to say merely that the Inner Light is the central principle of Quakerism; that it is necessary to go further and identify the Inner Light as the light of Christ within. With such an interpretation we believe Friends generally would be in substantial agreement. It would certainly relieve the expression of the odium in which many now hold it.

We are not making this statement with any idea of discussing the doctrine itself or of starting such a discussion. Although, for reasons suggested, editorially we make little use of the much-mooted term, it is inevitable that it must appear now and then, in material which comes to us from the widely flung Quaker horizon. We have felt that perhaps a brief word of explanation coupled with the interpretation from a thoroughly representative English Friend, who is widely used in London Yearly Meeting, would ease the minds of some readers who might otherwise impute a meaning to the words "Inner Light" not intended by those using them.

Living Out Our Dreams

A Statement from the Home Mission Board

THE request that we state again the various phases of Christian effort undertaken by Friends cooperatively through our Board of Home Missions recalls the words of our Office Secretary recently when she commented that the mail that morning was practically all from people who were "hungry for information." It is a joy to respond.

The Board of Home Missions has been very busy for nearly ten years in making dreams come true. If by any chance you should investigate proceedings of the Five Years Meeting of 1912, of the Conference of Men Friends in 1915, or even of earlier gatherings, you would find outstanding and repeated expressions of earnest concerns for more definite, effective work by Friends in evangelism, and in church extension. These were the compelling motives which led to the creation of the Board of Home Missions in 1917, and these are still primary concerns of the Board, as indicated in last week's issue of THE AMERICAN FRIEND, and by the message on the ministry in this issue, from Ellison R. Purdy, Chairman of the Board.

How Friends could become more efficient, more wise and constructive in their Christian extension, was a question not so easily answered. Many felt the call upon us as a religious body to cooperate for the advance of God's kingdom in our own communities, and to become more articulate in the various movements for Christianizing America, but it is hard to discover hows and wheres. Especially since 1920, the Board has been seeking diligently, with much prayer, for answers to these questions. Out of repeated conferences and much study, a few definite plans have resulted, some investment has been made by Friends through the United Budget, and very encouraging indications of progress are becoming apparent. Our dreams are beginning to come true, in a more tangible way, at least, as a result of our cooperative venture.

Plans for evangelism were stated last week. In church extension three sections of the United States have been chosen which, for one reason or another, seemed more clearly to call for cooperative effort by Friends. These are the entire territory of Nebraska Yearly Meeting (our youngest), including vast areas where Friends and other settlers are widely scattered; Monroe County, Tennessee, where a little group of Friends Meetings, now attached to Wilmington Yearly Meeting, have suffered seriously from the isolation of their mountain communities; and a selected few of our large American cities. Outstanding among the latter is Detroit, where a new Friends Meeting has been organized and the first unit of a new meetinghouse built with cooperative help through the Home Mission Board. On other pages of this issue, Theodore Foxworthy, Superintendent of Nebraska Yearly Meeting; Arthur George Thorp, treasurer of the Detroit Meeting; J. Edward and Daisy K. Ransome, our sky pilots of the Tennessee mountain work, tell why they believe Friends' investments in these fields are worth while. Pitifully small, our investments have been, and often delayed, but God has owned our partnership by blessing them more than a hundred fold. Four new churches, at least two new congregations, scores of young people won to Jesus Christ and his work, and rich spiritual growth are some of the tangible fruits of the last five years in these fields. In addition to cooperation with Yearly Meetings in these extension fields, the Board of Home Missions has opened channels for Friends' cooperation in interdenominational efforts through representation on the Home Missions Council and Federal Council Commissions, studying especially present movements towards Christian comity between denominations, problems of rural churches, of Indian Missions and of race relations.

A lending library has been established, available for Yearly Meeting superintendents, pastors and other workers, including such

books as *Diagnosing the Rural Church*, by Fry; *1000 City Churches*, by Douglass; *United Churches*, by Hooker; *Youth Looks at the Church*,—Evanston Conference Report; *Our Templed Hills*, by Felton; *Funds and Friends*, by Lee, and other recent publications relating to the Southern Highlanders, American Indians, Negroes, Race Relations and Stewardship.

Responsibility for work among American Negroes and Indians which came to the Board as a transfer from individual Yearly Meetings, involved exceedingly difficult adjustments, extensive study and abnormal effort, because of the fact that progress had been at a standstill in those fields for a number of years and complete reorganization was necessary. Though it proved impossible to continue Southland Institute, the revival of Friends interest in American Negroes and their problems which resulted from our four years' publicity for Southland is issuing in increased concern for Christianizing race relations and definite promotion of Race Relations Sunday in February each year. The striking progress made in our Oklahoma Indian Missions is briefly reviewed on another page. Does it not seem to you that some dreams are coming true?

But our Board of Home Missions feels obligated not only to help Friends live out past dreams, but also to dream dreams of its own and to inspire new dreams by all of us. Visions, perhaps, would be a more acceptable translation for our good old Friendly "concerns." The Board longs to serve you all more helpfully, and much effort is being invested in supplying stereopticon slides, also creating interesting, to-the-point literature which will put in your hands the actual experiences of other Friends in evangelism, Christian extension, stewardship, federated church experiments, interracial adventures, and stories of our Indian Missions. Our concern has been growing deeper each year, also, as Ellison Purdy suggests, in regard to problems of the ministry in our Meetings, and the Board is focusing definite effort this year towards at least a clear statement of facts which we face, hoping this may point our way to a next step which will be helpful.

We are not asked to comment in this article upon Friends' cooperative support for home mission work. Our United Budget thermometer on another page, indicates only too clearly where we stand. Is it necessary even to mention that the shortage shown is keenly felt in each of our home mission fields and results there in mental anxiety and spiritual handicaps for the courageous workers who are leading our advance? Will you not read between the lines of their messages their silent need for each of us if our dreams, and God's dreams, are to come fully to pass in our corners of America?

We do offer one tangible and definite suggestion as a help towards practical stewardship, on page 82. Will you use it?

R. M. S.

Believing in God

BY ELBERT RUSSELL

THE religious section of the National Advertising Men's Association has been attempting a partial census of the religious beliefs of the American people through a questionnaire published in two hundred newspapers. Naturally only those actively interested in religion, pro or con, answered. It does not surprise me to find that, of the some 125,000 persons whose answers are tabulated in the recent final summary 87 per cent were brought up in religious homes and that 91 per cent believe in God.

It may possibly be true that these figures are representative—that 91 per cent of all Americans would say that they believe in God. But this, if true, would not by itself, be very significant. The really vital questions would still remain to be answered: *How do they believe in God and what kind of a God do they believe in?*

If belief in God is merely an inherited or theoretical opinion, having little influence on one's life, then it does not greatly matter, whether one believes or not. "Thou believest in one God: thou doest well; the devils also believe and tremble." It was of such belief that Carlyle said: "You do not believe; you only *believe* that you believe." The faith that really counts is the faith one lives by.

Donald Hankey defined religion as betting one's life that there is a God. We could tell how far America is a religious nation, if we could find out how many really live as though they knew that "God is, and is a rewarder of them that diligently seek after him."

But even this information would not tell us what kind of a religion such believers have. To know that, one would have to ascertain *what kind of God* men believe in. In the last *Atlantic Monthly* Bernard Iddings Bell tells us that the gods of America are none other than the World, the Flesh and the Devil (camouflaged, of course). These are not Christian gods. A religion is shaped by the character of its gods. For the character and conduct of sincere worshippers is fashioned according to the character and supposed will of the object of their worship. If men believe in an absentee God, a tyrannical God, a jealous God, in gods of greed and lust and battle, they are no better for their faith. They would be better off for *not* believing in such a God.

To be a Christian one must believe vitally in "the God and Father of our Lord Jesus Christ." If we could ascertain how many in America really believe that God is like Jesus Christ and are trying with all the devotion and spiritual strength they can command to live like him, then we would know in how far we are a *Christian* nation. For, to adapt Hankey's phrase, the *Christian* religion is betting your life that there is a God and *that he is like Jesus*.

Duke University, Durham, N. C.

Prophecy—Prophecy Not

BY ELLISON R. PURDY

"Go prophesy.... Prophecy not...."

CONTRADICTORY voices were coming to Amos. His hearers were saying: "Prophecy not against Israel, and drop not thy word against the house of Isaac." But another word speaking in the depths of his soul, a word as conclusive and as consistent as the lion's roar or the fluttering of the wings of the ensnared bird, thrust him forth to bear his message.

People are saying today: "We don't want preaching. Give us anything but that!" But no age has ever stood more in need of a living, compelling message than this one. Classes, discussions, loving ministries, a thousand and one expressions of the Christian life are all important, but they cannot take the place of a fervent and efficient public ministry.

Jesus by living among men revealed the Father. He taught in a quiet conversational manner a wonderful new way of life. He had a passion for social service and went about doing good. Withal he went steadily forward toward his cross, to a sacrifice which has been to the world at once a great example, a great mystery, and a wondrous, redemptive fact. With all this, it cannot be doubted that preaching had an important place in his program. He himself was a preacher of singular attractiveness and power, and it is manifest in the gospels that he consciously trained a group of picked followers for this mission.

The early church began with a revival of preaching that sent men and women forth like flaming torch-bearers with their messages, and the "foolishness of preaching" held the conspicuous place as the power of God unto salvation until formalism enervated its life with its deadly sedative.

Our gospel is a preachable gospel. Nothing else in all the world is so adapted to continued public utterance as the gospel. When we consider how mediocre most preaching has been, we must be amazed at its power to even command the patience of people, to say nothing of the enthusiasm it has created and the transformations it has wrought whenever it has been attended by some larger measure of adaptation or inspiration. The Church has flourished on the high tide of preaching and languished at its ebb.

It was a sad day for Quakerism when it succumbed to quietism and gradually exchanged its prophesying for peculiarities. It will be a glad day when, conscious of our message and our responsibility, a host of men and women, endued and equipped, hear the

voice that Amos heard and say as their Master said "I must preach the kingdom."

May I say for the Board of Home Missions that we have given much prayerful thought to this subject, and have been concerned for a larger effectiveness in preaching the gospel—preaching with evangelistic passion a gospel that revolutionizes the whole area of life both individual and social.

We would urge upon our young people, both men and women, that they give a fair chance in their lives to the claims of the ministry, and face frankly the question as to whether it may not be the mind of the Spirit that they should choose this mission as a lifetime vocation. Many voices say: "Prophecy not." What does *He* say?

We have a thorough fellow-feeling for the pastors among Friends. We understand their difficulties, we believe in them, and appreciate their faithfulness. Are there not some new ways of approaching our task—methods of cooperation and interchange—plans of evangelism that will help to overcome the handicaps we feel so keenly? Is it not possible, without disparaging in any way the work so faithfully performed and without losing in spiritual quality and sacrificial zeal, to raise the standard and increase the forcefulness of our ministry in the days to come?

We feel that Friends everywhere should give themselves to thoughtful consideration of these interests, and above all, to earnest prayer for the laborers in the harvest field.

Minneapolis, Minn.

A Task for Peace Makers

BY CAROLINE G. NORMENT

THESE peace people talk a lot, but what do they do?" asked an acquaintance of mine a little while ago. This morning the *New York Times* carried an editorial which began:

"The hint given some days ago by President Calles of Mexico that he might be willing to submit Mexican land legislation to arbitration, appears to have met with increasing favor in Washington."

There was one of the things that these peace people do. It was through the entirely unofficial and pacific group which Hubert Herring conducted to Mexico this month that this timely hint was given. The newspapers of the country carried the story on Sunday, January 9. For some reason, it seemed to be easier for this group of ordinary citizens to speak plainly with the President of Mexico and to get information to the American people about his position, than it has been for our officially elected or appointed representatives.

Incidentally, we read in many sections of the press that the voice of the people demanding peaceful solutions, as it has spoken editorially, through letters and telegrams to Washington, in mass meetings, etc., has had great weight in shifting governmental position. This seems to record real achievement by the peace people. "Honest, good intention," said Burke, "is a mighty leveller" and here is a case in point. Even though officialdom seems at the present obliged to go the road of distrust, of threats and force, and simple man-to-man honesty seems barred from diplomatic relations, we find that we have a real recourse in the direct expression of popular opinion.

This is no time to stop active efforts for peace with justice, between ourselves and Mexico. The very editorial in the *Times* which I have quoted above, ends as follows:

"It would be perfectly safe for us to submit that whole controversy to arbitration, provided it were held under the law of nations, since it is impossible to conceive of any arbitrators who, in their right mind, would not decide that the course followed or proposed by Mexico had been in plain violation of the principles of international law."

The assumption seems to be that we submit to the principle of arbitration in the case of the Mexican oil and land laws, because we are sure to win. A poor reason, and dangerous. If great nations are willing to submit their difficulties to a neutral authority for adjudication only in such case, we have made little progress.

And even if we are sure to win, is there no question of real justice involved? Synchronously with the above quoted editorial,

there appeared another in the *New York World*, in which Mr. Lippmann, in a powerful analysis of the history of the Monroe Doctrine, asks certain deep and pertinent questions:

"There has arisen in Mexico a nationalist rebellion against the old feudal despotism which made the Mexicans landless in their own country and sold out the resources of Mexico to foreign interests on such a lavish scale that today less than 2 percent of the oil industry is owned by Mexicans. The oil and land laws are the result of a deep national demand for the recovery of some of the vast riches of Mexico which were alienated by the old regime. These laws are said to have many defects. It would be surprising if they did not have defects. It is desirable that these defects be adjusted. But the great question these laws present is this, and on that question depends much of the future of Latin America: 'Will the United States Government take the position that vested rights acquired under an old regime can never under any circumstances be revised or amended?'"

"Are we or are we not from now on to oppose all radical attempts in this hemisphere to correct historic abuses and injustices? Have we become the opponents of nationalism in this hemisphere whenever it touches the vested rights of property?"

"If we have become that, then we are an empire and the Monroe Doctrine has become an assertion of the right of aliens to dominate the national life of weaker peoples. If that is the course we are to take, then we have decided to use our immense power to resist the ultimately irresistible force of national feeling."

"Before we make that grave choice let us pause and think."

We who care deeply for peace have got to go further than a peace which is simply absence of war. We must think through with all our might: "What solution will be just to Mexico and give her a fair chance for progress and development?" And we must insist on that sort of peace and none other. We have evidence that the people's voice is heard, if it speaks concertedly and persistently. Here is a task worthy of the efforts of all the most able peace-makers in America.

Wyncote, Penn., Jan. 19, 1927.

The Famine of Life

BY ROSCOE E. TRUEBLOOD

THE Prodigal Son seems to have been quite contented with wasting his substance in a country far away from his grieving father, until the famine came. But a famine was sure to come to this youth. His situation is somewhat analogous to that of the horse which was fed on sawdust. By gradually mixing more and more sawdust with its grain, the owner hoped to get the horse on a full sawdust diet. "It worked," said the man, "excepting the fact that the horse died shortly after he had eaten his first full feed of sawdust."

A famine in the life of a human individual away from his father, God, is just as inevitable as the law of gravity. For when man is so estranged it follows unfailingly that his substance is wasted; that his time, his talents, his potentialities for service, are allowed to go unutilized. His soul is denied those true, lasting values, so indispensable to its welfare, and is not permitted to follow the course that it would normally take. There is within every man a "sense of oughtness" which directs him to obedience to his God. Someone has said, "Right is the supreme, authoritative, impulse of the soul." When a man has wandered away from his God, this impulse toward righteousness, this "categorical imperative," as Kant has called it, is in constant rebellion. It cries out against the feeding of husks to the starving soul; it never leaves the mind of sinful man in peace, for long. And if we continue to crush our conscience, until we have killed that best part of ourselves, that spark of God within us; if we forever close the window through which we receive our light, then we are miserable indeed. A man had better lose his mental consciousness than his moral consciousness.

Man is essentially incomplete while he is separated from God, the loving Father who waits, eager and ready, to forgive and take him back to himself.

Fall River, Mass.

Service Committee Sketches

II.—France

The preceding article in this series of short biographical sketches of the American Friends Service Committee (See "The Quakers Take Stock," page 50, issue of Jan. 27) told briefly the manner in which opportunities for world service were being constantly presented to the Society of Friends as a result of their material relief work in Europe during the dark days of 1917 and the years of famine and distress following the Armistice.

For many of us, and particularly the younger Friends, outstanding events in those early days of our history should be recalled and reemphasized. It is well that we should take stock occasionally and remind ourselves that the A. F. S. C. certainly does have a past, and a very respectable one at that.

Very shortly after the United States elected to go into the World War in 1917, the A. F. S. C. was organized—on June 1st, 1917. Its function was to coordinate the service of all groups of Friends and to assume the heavy and unusual national and world burden which the crisis of war entailed. From the very first it emphasized the need on the part of Friends for a clear, sympathetic vision of our obligations and a deep consecration to our tasks. Translating this vision and this consecration into achievement could best be done through an adequate organization, and for the first few months after that memorable June 1, 1917, officers and members of the Service Committee were busy evolving this efficient organization which could and would express the constructive principle of goodwill to a war-torn world. It was commonly realized that Friends, because of our stand for conscience sake, were on trial before the country. How best could we serve our country, which recognized our position and exempted our young men from military service, and live true to our heritage and to our own deep-rooted convictions?

"To prove ourselves worthy of our exemption we must rise to the heights of that conception of Christian discipleship which made possible the exemption. To justify the negative attitude we are so often forced to take we must give ourselves in very positive service. To disprove the accusation of disloyalty to country that sometimes confronts us we must show as nearly as possible a readiness for the quality of sacrificial service others are rendering. We must do all these things as a group, or their significance as an expression of the Society of Friends will be largely lost." (Quoted from Bulletin No. 2, p. 2).

The field of immediate service was France. For the past three years English Friends had been carrying on a wonderful work among the war-stricken civil population of Europe. First to go among the refugees of many countries who were driven from their

homes by the hundreds of thousands, then in the evacuated war-scarred regions, these cousins of ours, known originally as the "Friends of Truth," became known through a great baptism of sacrifice as "Friends of Humanity."

It was soon evident that American Friends should throw their resources into this vitally important Reconstruction Service. On the one hand we were able to go into it through the paths broken open by English Friends. On the other hand we went as representatives of the American Red Cross, under the direction of the Federal Government.

J. Henry Scattergood and Morris E. Leeds were sent to France as commissioners to effect the merger with the English Friends Expedition and to organize the Friends Bureau of the Red Cross. Meanwhile the first Unit of 100 men, composed of carefully chosen men from 20 states and including carpenters, farmers, civil engineers, architects, doctors, and social workers, were in training at Haverford College; local Service Committee groups were organized in many Meetings to raise funds for the work and to arrange for making garments for the thousands of refugees, and Friends generally were entering wholeheartedly into this loving service, the results of which were not to be measured by statistics alone, but as we are constantly finding out today, by the opening of many doors of world service in Christ's name. There were four divisions of the Reconstruction and Relief in France, quite fully developed by English Friends during the three years they had been serving, and it was only natural for the American Units to swing into action with them.

Down at Dole and at Ornans, wood-working plants were installed and an average of 40 men at each place built portable houses and furniture, for which the French army supplied all the lumber without cost. Then these "maisons demontables" were sent by train or by Liberty trucks to devastated districts and to towns crowded with refugees. Many families, otherwise eking out an existence in ruins or the tenement cellars of large cities, found wholesome, although temporary, homes.

The Agricultural Unit, with its tractors and threshers and experienced manpower, cleared hundreds of acres of devastated fields, sowed seeds, spread fertilizers and later threshed tons and tons of grain. Farm machinery was repaired and really hundreds of French families were set at work again on their old places. Chickens and rabbits were distributed in large quantities. Goats were introduced to help clear the land of weeds and to furnish the people with a means of livelihood pending the restoration of the land to cultivation.

Then there was the organized relief work

carried on among the refugees in the towns and cities. Public health work was organized, clothing distributed, employment, chiefly sewing and embroidering, was found for thousands of women, recreation classes were planned for the children, and in various ways the deadening monotony of refugee life was relieved. Down at Le Glandier in the south of France 600 little Belgian children, sent there from Liege after the Germans captured that city, were cared for by kindly English and American Friends.

American and English Friends maintained several hospitals and convalescent homes. The civilian population were greatly in need of medical attention. The surgical hospital at Sermaize, where Dr. James A. Babbitt and his staff worked so faithfully, filled an almost desperate need. In the year of its existence 1135 operations were performed. One by one the hospitals were closed after invaluable service. However, the Chalons Maternity Hospital at Chalons-sur-Marne, had proved such a useful institution for the French women of that region that it was decided to permanently establish it under the management of a French committee. So today the Chalons Hospital stands as a memorial to the work of Friends in France.

Very briefly we have sketched the history of those early days, touching upon just the main divisions of the work. It is for Friends reading this to recall the deep spirit of consecrated service which took possession of our Society, which fired our young people so that some 400 men and women wearing the Red and Black Star worked in France among the homeless and the sick and the wounded, and which found expression not only in France but in many countries in Europe.

A CARD OF FRIENDLY INVITATION

The South Side group of Friends, in and near the University of Chicago, has been holding monthly meetings for worship in the Hilton Chapel, a tiny building belonging to the Congregational Theological Seminary. Their card of invitation contains the following formula, said to be due to the pen of Lucy V. B. Coffin:

Friends believe that God is not some far-off Being, unknown and unknowable, but our loving, ever-present Father, whose spirit dwells in our hearts.

Let us then gather and sit down in reverence.

Let each free himself from his burdens and be ready to help one another.

Let us wait on the Lord, either to feel Him in words, or in silence of spirit without words.

According to one of the professors in the University, this is "the best formulation of the religious attitude of modern youth that he has ever seen."

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.

—BISHOP WESCOTT.

A SUNDAY AMONG THE CLIFF DWELLERS

Our Home Mission Board Secretary Gives Impressions of Work in Detroit

They were not in Arizona, but in that city so often in the headlines because of astonishing census records, Ford philanthropies, industrial speech makers, or adventurous preachers! Detroit has grown so fast that its newly built sections stretch out faster than streets can be paved to cover them, and its inhabitants, tucking themselves away in mile after mile of massive apartment buildings, call themselves "cliff dwellers" of today. Close to a veritable nest of cliff dwellers I found the new Friends Meetinghouse on Joy Road, when after repeated and urgent invitations from Detroit Friends, it proved possible to visit them on the Sunday before Christmas. Though nothing more was needed to make one feel at home after Ira Dawes' cordial welcome on my arrival, an added impetus in that direction was certainly registered when the teacher of our Sunday School class was discovered to be Ralph Boring's mother, the director of the Sunday School orchestra proved to be Wilbur Kamp's father, and one of the "wise men" in the Christmas pageant loomed up as Edgar T. Hole's son, while James Mendenhall and a series of other smiling faces claimed names long familiar in correspondence.

The new Meetinghouse is very Friendly and inviting, a marvel of compactness, surprisingly equipped and quickly divided at need into various sections for classes by a series of curtains which at other times blend inconspicuously into the walls and become really artistic accessories. The little meeting room, seating probably 150 or more, was comfortably filled in the morning and taxed to capacity in the evening by congregations evidently glad to be there and reverently appreciative of the helpful messages thoughtfully and beautifully given by both children and young people in their Christmas programs. Those present were practically all regular attenders, many of them recent additions to the Meeting.

In the afternoon, the Pastoral Committee gathered for conference, items of business including plans for an approaching visit by our English Friends, W. Blair and Kate Neatby, in which it was decided to ask the other group of Friends in Detroit to join. Having visited the other group also, earlier in the day, where a similar plan for joint reception of the English visitors had been suggested, it was interesting to experience this bit of co-operation, independently and spontaneously initiated by both groups, each without knowledge of the other's suggestion. The downtown group of Friends meets regularly for worship in the Y. W. C. A. Club

rooms, holding their meetings on the basis of silence. Although not organized for all phases of congregational activity, the downtown group is now incorporated and is endeavoring to fill a helpful place in the Christian life of the city.

It was just following the pastoral committee meeting on Joy Road, that a personally conducted tour through the section of Detroit assigned to Friends for spiritual ministry, introduced me to the Cliff Dwellers. As I watched the rows upon rows of twinkling lights, bridging the twilight from tier after tier of windows above our heads, on both sides of the street canyons, and thought of the increasing numbers from these new homes who are finding their way to our Friends Meetinghouse as their new spiritual fireside, I was deeply glad that we have a First Friends Meeting in Detroit. Fifteen hundred families in that community, and Friends are asked to meet their spiritual needs! No other denomination is assigned to that section, for Detroit is one of the few cities which has not enough churches to go around. What a wonderful opportunity for the Friends of Detroit, representing almost all American Yearly Meetings, to interpret Jesus Christ!

Such are some of the impressions brought away from Detroit. The warmth of Christian fellowship among the members, which is rapidly attracting the community; the repeated expressions of appreciation for their pastor's practical teaching ministry; and their vision for the future, even to plans for the present temporary building when they grow into a larger one—these are other impressions. Some of you will be interested to know that our Detroit Meeting stood firmly with the Church Federation of Detroit in its courageous opening of church pulpits to speakers from the American Federation of Labor last October against strenuous opposition. All plans were made for one such speaker at our Friends Meeting, who was unavoidably prevented from coming at the last moment.

Detroit Friends give us their greetings in this issue. They are one of the few tangible expressions of American Friends' co-operative efforts in church extension. Only one fact troubled me during my Detroit visit, and that was that the Friends there are several hundred dollars behind in paying current bills, because they have counted on the Home Mission Board's appropriation of United Budget funds which was promised to help them, and we are \$469 behind in our payments because the money hasn't come in. Doesn't that trouble you too?

R. M. S.

Friends have one school in the Southern Highland, Friendsville Academy, Friendsville, Tenn. Established 1857. It is *Our School*.

FOLLOWING THE STAR TO OKLAHOMA

Christmas Evangelism Through Our Indian Missions Proves Effective

If necessary, United States railway mail clerks on all roads leading to Oklahoma, could probably repeat in unison now an accurate directory of all our Indian Missions, if only the names of our missionaries were whispered in their ears. Thanks to the generosity of hosts of Friends, boxes, barrels, parcel post packages and bundles from all corners of the United States were sent over the Christmas trail in December into the arms of hundreds of boys and girls, both Indian and white, in our mission communities. Probably their "thank-you's" have reached you before this, but only a few of you probably have had news of the splendid Christmas pageant "Holy Night" presented by Osage Indian boys and girls in our Hominy Mission Church, the 400 presents from the Girls' Reserve of Kansas City, wrapped and distributed by our missionaries to Indian children in the Wyandotte School; our Christmas tree and program at the Shawnee Sanitarium, and the Indian Camp at the Kickapoo Mission during holiday week, as well as other festivities.

Gifts have been coming this way too. The Otoe Mission sent an early Christmas gift to our Indian Committee of \$25; the Osages gave an offering of \$15 for our Indian work for other tribes (a fine forward step for them); Wyandotte Monthly Meeting sent \$50 to the Home Mission Board, and members of our Kickapoo Meeting bought and installed a pipeless furnace in the church.

Osage young people are beginning to lead their own Christian Endeavor Meetings, two men in the Osage community have been converted recently; sixteen recent converts, mostly young people, have been meeting at our Wyandotte Mission for instruction; 25 or 30 white young people attend our Kickapoo Sunday evening meetings regularly, and from 100 to 130 Indians each evening attended the evangelistic meetings led by the Fraziers during the Kickapoo Christmas camp. We are promised a longer story of that camp later on.

A small-pox epidemic has held things up at the Big Jim Mission, but a weekly singing class of 100 is helping greatly in that community and plans for an industrial experiment with a mission strawberry patch and Indian girls for pickers are in prospect for this spring.

Our Indian Missions will have to mark time soon while Friends catch up with support. We are over \$2000 behind.

Industrial management tends to forget that in the divine economy its function is to work for the abundant life of humanity as do medicine, education, and religion.

—ALVA W. TAYLOR.

CREATING A SPIRITUAL FIRESIDE

Friendly Church Extension in Detroit as Briefly Told by Arthur George Thorp

Happy is the Christian who can get back to his own spiritual fireside; and happy were Friends when James G. Mendenhall invited them in 1921 to form a new Friends Meeting in Detroit. Few can realize what expenditures of time and effort was made by him and his wife in marshalling the interests of a group of men and women up to the point where a Meeting could be organized into a corporate body; and none can know of the personal sacrifices made but those who were very closely associated with the Meeting at its beginning.

After a few months, a pastor was engaged and Sunday School and Christian Endeavor Society organized. A territorial assignment made a little later by the Detroit Council of Churches gave Friends responsibility of providing a church and Sunday School for a very desirable new section of the city and a general appeal for a building fund was made. A lot purchased on Gladstone Avenue was sold again because of building restrictions and the present site on Joy Road was secured.

After a year without a regular pastor, Ira C. Dawes of Wabash, Indiana, was called as pastor, September 1, 1925. From that date on, the church has worked with new courage and determination to fulfill its obligations to the community and to work out the successful amalgamation of Friends in Detroit with their varied background.

The dedication of a new temporary church building on March 7, 1926 marked a very important step in progress. As temporary quarters go, the Detroit Meetinghouse is comfortably, completely and tastefully equipped and will be good quarters for the work until the average attendance goes above

175. After that the church will be embarrassed until it owns a larger building.

The record of average attendance since Ira C. Dawes' arrival, has prophetic significance. The average weekly attendance at morning meeting the last four months of 1925 was 41. A similar average the second year was 80. Sunday School averages were 26 and 57, showing the second year more than double the first. Should present indications continue until March 8, there will be 15 gold pins distributed for one year's perfect attendance at Sunday School.

The community assigned by the Detroit Council of Churches is composed of about 1500 families, 300 of which are on our mailing list, and receive announcements regularly every month. A total of 23,300 pieces of advertising, mailed or distributed last year was made possible by an active pastor, a junior multigraph and a corps of boys gladly doing the work of distribution.

Our pastor represents Friends in the following interchurch work: Executive Committees of Detroit Council of Churches, Detroit Council of Religious Education and Michigan State Council of Religious Education; Commission on Evangelism of Detroit Council of Churches. He is also secretary of the Detroit Pastors' Union. Besides this work, he has made 38 special addresses during the past year in Detroit.

Other activities successfully carried on are the Christian Endeavor Society with average attendance of 17; prayer meeting with average attendance of 14; Sunday School orchestra under the direction of Professor Henri F. Kampe; a well-directed choir, giving effective and appropriate music at all meetings for worship; and a winning basketball team which holds first place in the inter-church league.

At this writing all arrangements have been made for a lecture by W. Blair Neatby to be given to all Detroit Friends, this meeting to be held at Joy Road, with the co-operation of downtown Friends.

The cooperation of Muncie Monthly Meeting, Winchester Quarterly Meeting, Indiana Yearly Meeting and the Home Mis-

WILL YOUR MEETING BE NEIGHBORLY?

Race Relations Sunday, February 13, Offers Friends Opportunity to Answer Question

The fifth annual observance of Race Relations Sunday is suggested for February 13 by the Commission on the Church and Race Relations of the Federal Council of Churches. A pamphlet containing information helpful in preparing programs, and also suggestions as to various practical ways of observing the day and suggestions for sermons and special addresses on Race Relations may be secured from the Commission on Race Relations, 105 East 22d Street, New York City, at a cost of 5 cents per copy or \$2.00 per hundred.

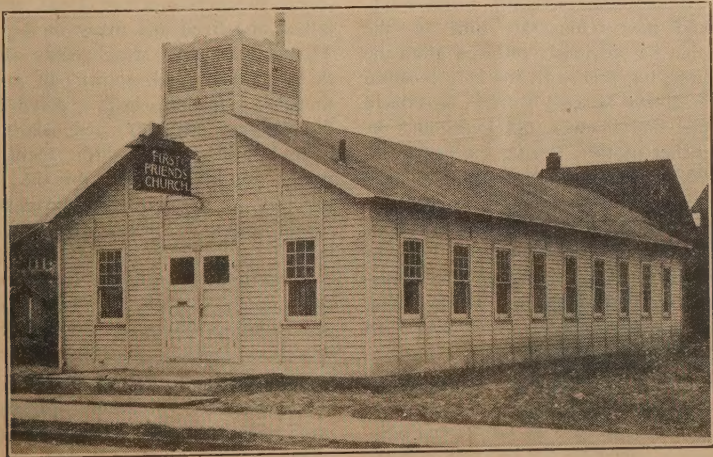
A number of Friends meetings observed the day last year. Probably more will do so this year. We hope your meeting will be among them. James W. Yard, writing in *The Christian Century*, states that many missionaries in the far East, in Africa, and in the southern states of America, are determining to face this as the "greatest social, political, and religious question of the age, the deepest rooted and most unalterable of all the white man's prejudices." Friends are needed to help combat race prejudice. Here is one practical way to help.

Our Board of Home Missions will be glad to send suggestions for a program upon request. If February 13 is an impossible date for your meeting, select another. The following suggestions may be helpful.

1. Order from our Board of Home Missions a study outline on The Negro's Contribution to America, for use in your Bible School, young people's meeting or mid-week meeting. Give this outline afterwards to your local high school civics or history teacher for use in class. This will be furnished free until our supply is exhausted. It is limited.
2. Arrange a community inter-racial gathering, with chorus of all races in your community, especially Negro. If possible secure a gifted Negro speaker.
3. Order and circulate in your meeting a copy of "And Who is My Neighbor?", price \$1.00. Afterwards put it in your public library and advertise it in your local paper. It is packed with short stories. Order from Friends Book and Supply House.

BOARD OF HOME MISSIONS.

sion Board of the Five Years Meeting should be mentioned, as the success of this venture in Detroit would have been impossible without their moral and financial assistance. The First Friends Church of Detroit is facing its work squarely, counting the cost, and looks forward to prosperous times and a very useful mission for Christ.



DETROIT FRIENDS MEETINGHOUSE

TWO GOOD REASONS FOR CHURCH EXTENSION

Supt. Theodore Foxworthy Gives Chapter and Verse from Nebraska Yearly Meeting

Yes, there is a reason, or we might better say, many reasons which justify our church extension in Nebraska Yearly Meeting. In this brief article we will dwell on two reasons only, namely: the need and the results.

There is no question as to the need. Approximately fifty per cent of the people of our Nation live either in the open country or in rural villages. Only one fifth of them are connected with any church. Nebraska Yearly Meeting has her share of this great unconnected number for whom she along with other denominations is directly responsible. In addition she has some city churches which do not as yet have sufficient strength or equipment to be self-maintaining.

Sheridan County in northwest Nebraska, strictly rural, with an area of about 2590 square miles, has many communities which rarely ever hear a gospel message. In southwest Nebraska, in Perkins, Chase and Dundy Counties, are large stretches of territory unoccupied by any church. These two sections are typical of many areas within this field which present a real need and challenge to the church.

Another need which is particularly apparent is that in many places, including some sections where Friends or other denominations are already operating, there is not a sufficient number of families, even in large areas, to properly support a church. Until readjustments can be made along the lines of "The larger parish" or some other plan, supplementary help from outside will need to be given.

Turning now to some of the results of Church Extension Work, we would refer first to the Monthly Meeting located in Denver, Colorado, which has had a nucleus of staunch, self-sacrificing, devoted Friends for years. Yet it was not until some much needed support came to them from the Home Mission Board of the Five Years Meeting and from the Church Extension Board of Nebraska Yearly Meeting that they were able to reach out in an effective way. They are now growing, and are entering upon a more comprehensive program of activities than they have been able to carry on heretofore.

In western South Dakota near the village of Vale, Empire Monthly Meeting has been slowly coming into its own through the persistent, courageous efforts of a pastor who settled down to stay and to work through some of the knotty problems of church organization in pioneer communities. With some much needed funds, which were altogether too inadequate, the Church Extension Board of Nebraska Yearly Meeting was able to lend some encouragement. The Meeting is now completing a commodious

new church building which is the pride of the community, is the best organized for effective work within its history, and has the largest Bible School in the County.

New Hope Monthly Meeting, in northwest Nebraska, for a number of years received funds from the Church Extension Board of Nebraska Yearly Meeting. During that time a much needed parsonage was erected, yet the little pioneer Meetinghouse was their only gathering place for worship. People many times remained away from meeting because there was not sufficient room to house all when they tried to attend. By helping this group during years of discouragement from drouth, hail, etc., they are now completing a new Meetinghouse with the entire community rallying to their support. Urgent calls are coming to this Meeting to reach out into other needy, adjacent fields to which they are responding.

The rural sections, particularly within the limits of Hiawatha Quarterly Meeting in southwestern Nebraska, with a compass of territory for sixty miles, most of which is open for Friends to occupy, have called necessarily for home mission support. The Meetinghouse at Pleasant Valley had burned to the ground. But in the face of difficulty, a courageous canvassing committee went to work to raise money for a new building. It was at this time of their extreme need that the Home Mission Board of the Five Years Meeting cooperated with the Church Extension Board of Nebraska Yearly Meeting to assist them. There not being a pastor in the entire Quarterly Meeting, a worker was secured to devote his time to this Monthly Meeting and to Greenfield and Bethel Monthly Meetings sixty miles to the northwest. Pastor and people labored and prayed. Through much sacrificial giving, a commodious rural Meetinghouse was completed. The regular meetings for worship took on new life, some driving a distance of twelve miles or more to attend. Evangelistic services were conducted in the three Meetings, and pastoral care was extended.

In less than a year, growth at Pleasant Valley necessitated the full-time services of the much-over-worked Quarterly Meeting pastor. With their increased membership, they could now remunerate him to the amount that he previously received from the three points, together with the help received from the Home Mission Board. Greenfield and Bethel had likewise developed and secured another pastor. During the last quarter of 1926, one of these three Bible Schools had an average attendance of 141 and in this as well as in the other two Meetings, all of the people remain for the regular hour of worship. Monthly Meeting committees, missionary societies, Bible School work, young people's and children's activities have all been organized.

Other illustrations could be given, telling of substantial progress made as a result of cooperation on the part of the Home Mission Board of the Five Years Meeting when outside help has been needed. Nebraska

FRIENDS PROMINENT AT S. S. BANQUET

Prove "Headliners" at Annual Meeting of Council of Religious Education in Ohio

"One of the finest addresses that has ever been heard by any religious body." Such is the characterization of the address given by Wm. J. Sayers, January 20, at Urbana, Ohio, at the mid-winter banquet of the Champaign County branch of the Ohio Council of Religious Education. After so characterizing the speech in general, the *Urbana Daily Democrat* reports our Friend as saying that "the young people of the day are taking just the same brains to school on Sunday that they take to school all the other days of the week and the teachers who are instructing the Sunday classes must be just as efficient as those in the week-day schools. The young people are mighty fine and are not satisfied with sham or husks. What results might be obtained if both parents and teachers would reverse their constantly repeated 'no, no, no,' and spell the word from the other side and tell them 'on, on, on!'"

In the following paragraphs, the local paper speaks words of appreciation that will also be of interest to Friends.

"Nothing could have been more fitting than the fact that such a meeting was brought to a close by the showing of a number of beautiful and characteristic scenes taken in Palestine by Mr. and Mrs. Isaac T. Johnson on a recent trip through the Orient and the countries made dear in Biblical history.

"Mr. and Mrs. Johnson, perhaps, have not realized the unalloyed pleasure that their pictures have brought to those at home. While other scenes might be shown in a more professional manner, their pictures bring the places and events in the life of our Master in an intimate way that no movie corporation could possibly attain. Nothing is done for effect, nothing put in, nothing left out. The pictures are actual places themselves where Jesus walked and talked and lived and many in the audience, Thursday evening, were visibly affected by them. Taken and shown in a reverent, thoughtful manner, it is a privilege to see the pictures that Mr. and Mrs. Johnson have brought home with them, for the scenes are like viewing for the first time the face of a far-distant and dearly loved friend. Several showings could not be too many."

Isaac Johnson, who is vice president of the County Council, in which thirty-six denominations participate, presided.

Yearly Meeting's Church Extension Board is studying the situation carefully and is praying for Divine guidance that Church extension may further develop on a basis that will be permanent and lasting.

FRIENDS DO GOOD WORK IN TENNESSEE

Our Sky Pilots of Great Smokies Report Progress and Look With Hope to Future

When, six and one-half years ago we first came to this work in Tennessee, people said to us, "I reckon youns think our ways are mighty strange," and we replied that "probably their ways were no more strange to us than our ways were to them and that we might both profit by learning something of each other's ways." We feel that both have profited by the work which we have done together.

For several years now it has been our privilege to watch the unfolding of young lives about us, under conditions somewhat changed from the former order.

Co-operation does not come easy to these people, who for so long have felt that every man's hand was against them, and that even the government is against them rather than for their protection; but in these days we are meeting with hearty co-operation. Things that seemed impossible are now coming to pass.

Formerly it was almost impossible to get parents to allow their children to go away to school, even to Friendsville only forty-five miles from here. Now, however, they are seeing the change it is making in them, they are appreciating it, and instead of being hard to get them away it is hard to find the necessary help for those who want to go. We cannot send all who we feel should go. At present we have eighteen as fine bright young people as one could find anywhere, who are taking advantage of the opportunities offered them in Friendsville Academy. Parents are giving evidence of greater interest in the education of their children, even to the extent that some of them are willing to make great sacrifice to help them.

People are desiring better buildings in which to worship, and not only is there a desire, but that desire on the part of some reaches the point of sacrifice as has been evidenced in our new Meetinghouse here at Oak Grove and in repairing done at other points. Some of our people are considering tithing and some are actually practicing it.

It is true these people are poor. Their greatest wealth has been in timber, which they did not realize as they should. The soil for the most part is poor and washes badly, but while this is true we believe there are better days ahead, for there is great mineral wealth here. Some of the best iron ore in this country is in this vicinity. It is true there is no coal with which to melt it though there are streams which if harnessed would furnish abundant hydro-electric power. There is also silver not far away and gold is being worked about fifteen miles from here. Though it

is not found in great quantities, yet we are told it pays.

Probably in the not far distant future various enterprises will spring up and develop, and while we are very anxious for the spiritual welfare of the people we are also concerned that when these things shall come, as we feel they will, the people here shall be fitted to take places of responsibility in such development. Unless they are now helped to a broader outlook and better equipment for life we fear that the development, when it comes, will not hold much more than hard work with small pay for these who now own the undeveloped resources.

With the outlook for the future which there is here, we feel there is great responsibility for preparing now for the great things to come.

We have here five meetings in as many communities, each in some ways different from the others, though all important communities in which to work. We feel that no effort should be spared to make these communities strong spiritual centers, so strong that when later developments come, and these communities are still more thickly settled, that the church shall be able to minister to the new conditions that will then exist.

J. EDWARD AND DAISY K. RANSOME.

MISSIONS AT GUILFORD

The School of Missions, the annual six weeks' mission school started at Guilford College on February 1 and will close near the middle of March. The classes begin at 6:45 on Sunday evening and last one hour, after which the entire group assembles in the main Auditorium of the New Garden Church to listen to a lecture dealing with some phase of Mission work. Sidney Winslow, of Belvidere, has been chosen as director of this school. Acting with Mrs. Elwood C. Perisho, he has arranged for eight courses which are as follows: "The Moslem World," to be taught by Prof. Hill Turner, who has recently returned from the Holy Land where he made a special study of this subject; "Stewardship," by Prof. H. T. Tinsley; "Christian Students to Modern Day Problems," by Elwood C. Perisho; "Quaker Missions," by Helen Binford; "Quaker History," by Samuel L. Haworth; "Racial Relations," by Joseph Peele; "Teacher Training,"—teacher not announced. There will also be a course offered for the Intermediates and Juniors and Mrs. Joseph Peele will have charge of this group.

The following men will probably appear on the lecture program: Milo S. Hinckle, of Greensboro, to speak on Jamaica; Elbert Russell, of Duke University, to speak on Mohammedanism; Dr. Soper, of Duke University, to speak on Investment of Life; Ed Wharton, Race Relations; Richard Hobbs, Quaker History; Lewis McFarland, Home Missions.

FRIENDS GATHER FOR CONFERENCE

Interesting Program Presented to Ministers and Workers At Wilmington, Ohio

Under the direction of the Executive Committee of Wilmington Yearly Meeting a conference was held in the Wilmington Friends Church, January 18, and was reasonably well attended by officers and leaders from all parts of the Yearly Meeting despite rather unfavorable weather conditions. Wendell G. Farr, Chairman of the Peace Committee, presided and stated that the purpose of the conference was to help the pastors and the chairmen of committees to become better acquainted with the work to be done and how they might best help one another in doing it.

The morning devotional period was led by Russell Burkett of Xenia, and Edgar T. Hole, Field Secretary of the Five Years Meeting, gave interesting facts about Friends and pointed out to the group their responsibility as members of the Church. He explained, briefly and pointedly, the various activities which are included in the united benevolence system of the Five Years Meeting and gave statistics concerning Friends' share in the payment of this fund as a whole. He told of conditions as he had found them in Tennessee, of developments among the Indians of Oklahoma, and how that native workers on the foreign fields are gradually taking over the work which is the logical conclusion of successful missionary enterprise.

A pot luck dinner was served and the meeting convened again at 1:00 P. M. when H. Elmer Pemberton, Five Years Meeting evangelist, spoke on Prayer, its meaning, its many aspects, and dwelt especially on confession and intercession. It is talking to God and then listening for an answer in a silence that is alive with devotion. The church must hear from God if it is to do his bidding. Prayer must go hand in hand with work.

Virginia Peele, Secretary of the Executive Committee, spoke on Wilmington Yearly Meeting's part in the united work and gave some statistics for the information of local meetings. The Yearly Meeting Executive Secretary, Clyde O. Watson, gave an outline of what he hoped may be accomplished this year and conducted a very interesting discussion. Church finances should not be kept a secret but the whole church should be kept informed of the needs and of the financial condition of affairs. Edgar T. Hole made the crowning address with very helpful suggestions. "The stewardship of material things is a spiritual affair and everyone in all our meetings should be taught to give." The "Benevolence-up-to-date Goal" is set for March 31.

TROPICAL ZEPHYRS ON CAPE COD AVENUE

But It's Way Down South in Jamaica Among Coconut Trees and Banana Leaves

This is a perfect camouflage. I doubt if any Friend knows where I am. The name of the avenue suggests New England's rock-bound coast and snow-covered hills. But I am far away from that wintry land. I am at the home of H. Alma Swift (better known as Mamma Swift) in Buff Bay. The coconut trees and banana leaves wave gently in the breeze, the roses are in bloom and a tropical sun smiles down upon us—when we are not being drenched by the tropical downpours.

Let me introduce you to the family. First, of course, is Mamma Swift who has given so many years of her life to this land. She has many stories to tell of pioneer missionary activities here in the early days of the work. Then there is Phulmat Brown, better known as "Phully," who is Mrs. Swift's right-hand helper. Next comes Estella Lewis, lovingly called "Granny." She helps in mothering the boys in the Home and does a multitude of other things from buying yams on Saturday morning to preaching on Sunday. Next comes Lena Pyari who has been with Mrs. Swift since she was a small baby. She does some teaching and helps with the music. The statement that plump people are always good natured is true in her case. She is a walking sunbeam. I called her "Sunny" but the boys immediately told her it was spelled with an "o."

Then there are twenty-nine boys who enjoy the home life. Most of them are either full or half orphans who would have no home if it were not for the Swift Industrial Home. Oh yes, I must not forget Teddy, the dog, who begs for food with the most pleading eyes and then goes off to stir up the friends who live on his back.

The Home came into being as a result of an influenza epidemic which swept over the Island in 1919, leaving many little children without parents. Mrs. Swift opened her home to a few boys who were in extreme need. From that small beginning the Home has grown until it is recognized by the Government as worthy of financial aid.

I had ample opportunity to observe the boys at their play, work and worship. Every morning after breakfast they gather in the dining room for devotions. Sometimes they take turns in reciting verses of scripture, at other times they repeat scripture and gems of literature in unison. Mrs. Swift frequently reads some devotional exercise to them and special music gives uplift to the service on occasions. Then all kneel to offer thanksgiving to their Heavenly Father for his blessings and care and to seek the guidance and help needed to live as Jesus would have them live. Day by day there is being builded into their lives ideals, truth and

character which will serve them well when they go out from the Home to make their own way in life.

AT CEDAR HURST

After a week at Buff Bay with visits to Orange Bay and Spicy Grove where I met Mr. Kissoon, father of Katherine and Simeon whom many Friends at home have met, we went eleven miles to Cedar Hurst. Along by the purling Buff Bay river and up among the eternal hills that stand guard over Cedar Valley, our road wound and twisted until it finally brought us to Glen Haven mission property, which was purchased in 1884. Two miles farther on we found the Cedar Hurst chapel. In 1883 Evi Sharpless went to Cedar Valley and began holding meetings in a coffee house owned by an English planter. A chapel, a day school and a monthly meeting grew out of his early efforts. The names of Townsends, Hiatts, and Farris are inseparably bound up with the work of Cedar Hurst.

At present a dependable group of thrifty Friends gather each week at the church to carry on this Sunday School, Meeting for Worship and Christian Endeavor. The present chapel is used during the week for the day school. Plans are being perfected for the erection of a chapel which will adequately accommodate the church. Charles S. Vincent, the pastor of the meeting, goes to Cedar Hurst twice a month and Joseph Hamilton, the catechist, does much good among the people. He is a living witness to the power of Christ to transform life. Through the faithful preaching and teaching of Zenas L. Martin, Joseph Hamilton was won to Christ and led to dedicate his life to the ministry. For years he has gone in and out among the people, carrying a message of chastening when needed, and sharing in the burdens, sorrows and joys of the Cedar Valley folk.

I have had the privilege of holding informal conferences with four Friends meetings when opportunity has been given to all to speak frankly of the work, needs and ideals of the church. Concerning these conferences I wish to write more fully at another time. Suffice it to say that I have found many who know Christ as an inward Savior, Friend, and Helper and who are faithfully living and witnessing for him in their homes, in their business relationships and in the communities where they reside. I have found many who have a clear, definite understanding of the truths held dear by Friends. In this land where many place so much emphasis upon outward baptism, communion, seventh day observance, formularies and creedalism, Friends are simply witnessing to the reality of an inner baptism and communion and to a daily Christian walk based on the experience of God in their lives.

B. W. B.

Jesus Christ teaches that a man's attitude toward God and his kingdom is revealed by his attitude to the property committed to his trust.

RUNS EAR REPAIR SHOP IN EAST AFRICA

Performs Peculiar Service for Converted Heathen Among the Nandi

Notwithstanding the fact that there has been less illness among missionaries and natives recently, the Hospital has been more than full a number of times. There is increasing evidence that our present Hospital is not large enough, and that some additional equipment would greatly facilitate our work. However, we are very grateful for what we have. The beds recently provided by friends at home have proved an especial blessing.

We have recently had a number of patients from a neighboring tribe, the Nandi, the missionary work for whom is done by the Africa Inland Mission. They have no hospital and we have been very glad to be of service to them. A number of these natives have come to the Hospital to have their ears repaired. It is the custom of this tribe to wear ear ornaments. The ears are pierced and then by stretching the openings are enlarged until they are able to insert large objects of ornamentation. After the natives become Christians they wish to be rid of this mark of heathendom and so come to have their ears restored to their normal condition.

We are training several boys and girls in hospital and medical work and some of them are making good progress, although in the class work the scientific terms present a great difficulty to them. We are very glad to observe, also, that their interest in spiritual things is growing and some of them are good Christian workers.

One of the greatest difficulties which we have in treating sick natives is to overcome their mental attitude. If they do not recover promptly from severe illness they lose all hope and will make no effort to help themselves. The idea that they have no chance to recover is often accentuated by the attitude of their friends and relatives, who frankly tell them that they are going to die. Lack of sympathy and consideration for the sick is also very apparent. Recently a young girl was ill with tuberculosis. Her brother was helping to care for her, whom she told frequently that she was going to die. He said to her, "Very well, go ahead and die." Human life does not possess the value to a native that it does to a white man and it will only be after they have accepted Christianity that they will be in a position to learn real values.

I hope you will rejoice with us that the opportunities here for service are so great and pray with us that resources may become available so that we shall be able to respond to the needs about us in a fuller measure.

A. A. BOND.

A REMARKABLE TRIBUTE TO A FRIEND

Japanese Quaker Is Applauded Under Caption, "Ineligible For Naturalization"

In the January 24 issue of John Haynes Holmes' paper, *Unity*, appeared the following tribute from the pen of one well known as a religious leader in this country.

In Geneva the capital of the world there is one man whom all delight to honor.

He had large preparation for his life career of wide influence. The best culture that his own land, peculiarly rich in cultural development, could give was his from infancy. Next America, first in the University of Pennsylvania and second in Johns Hopkins—then at the zenith of its ideal early days—shared with him its choicest heritage. Germany followed (and German scholarship never knew a more golden age) in this process of blending the rarest and most distinctive cultural gifts in the training of a youth for conspicuous service.

Back in his homeland after all this preparation, positions of administration and instruction in several of the leading educational institutions there were pressed upon him in succession and he rapidly developed into one of those ideal teachers for whom his race for hundreds of years had been renowned. With this service he combined contributions to the literature of science and authorship of work that made him known to the world of scholars. In especial he wrote a little book which interpreted his nation's soul so revealingly to the rest of the world that it went from country to country in new translations and is today *sui generis* in enabling foreigners to know his people.

Meantime his practical sagacity and administrative ability opened to him doors to the highest political opportunity but he refused to be seduced from the domain of those quiet forces which really determine a nation's spiritual development. Though he would not be a Cabinet officer, he held his wisdom and experience at the service of every public man who desired them.

When the League of Nations was founded he was the one person fitted best to head its secretarial force in Geneva and ever since he has occupied the position of Under Secretary General, only the Secretary General Sir Eric Drummond, a Britisher, and the Assistant Secretary General M. Avenole, a Frenchman, being technically his superiors.

In this position honors and responsibilities have come to him in increasing number. Last summer it was perfectly natural that he should be chosen to extend the League's welcome to the 300 students from Britain and the United States who formed the clientele of the Geneva Institute of International Relations. The Far East Relief turned to him as Chieftain at their great international dinner in September. While in his capacity of Director of the Section

of Intellectual Co-operation and as such the Secretary General of the International Committee on Intellectual Co-operation, he heads the most unique, far-reaching and promising work which the League is accomplishing.

Back now this up with the picture of an idyllic home life. Decades ago in Philadelphia this ardent young spirit met a daughter of one of the typical Quaker families of that metropolis of brotherly love, herself a young woman of rare grace and poise of character, fitted as well by social training and formal education for any position. It was not long before there ripened between these two an affection that culminated in marriage. The years have only deepened and sanctified their romance. They set up a world home, open without regard to race or creed, where uncounted numbers of the elect of all countries have shared a hospitality as generous and gracious as it has been inspiring. Those who know these two personalities never think of them apart. They are one in a friendship which has girdled the earth. The value of such a home in the Capital of the World representing the idealistic spirit of their two countries cannot be over-estimated as a great asset.

One of the great captains of American industry sometime since visited Geneva to learn at first hand the story of the achievements of the League of Nations. When he left he remarked to a friend concerning the subject of this all too inadequate sketch. "Dr. Inazo Nitobe is the best loved man in Geneva." It is this man that the law of the United States as interpreted by our Supreme Court stigmatizes as "ineligible to naturalization."

Does he feel the sting of this characterization? Yes, and more than two years after the last and most unkind cut of all was aimed by Congress at the heart of the Japanese people, the personal pain felt by this man over this insult to his nation is realized with steadily increasing keenness as the months roll on. But Americans not in his confidence would never know it. Dr. and Mrs. Nitobe's home opens as widely and as generously to our people as to those of any government that treats men of Asia as brothers and honored equals.

How long will we Americans continue to close our eyes to the colossal blunder of stigmatizing on our statute books some one-half of the human race as "ineligible to naturalization"? How simple for Congress to pass a bill providing that "All aliens legally domiciled in the United States are equally eligible to naturalization." Religion dictates such brotherly action. In bonafide world statesmanship it is of the nature of an axiom. Mere regard for our own material interests demands it. The future of American business in Asia is interwoven with it. Our restrictive policy of immigration would not in the slightest be affected by it. Best of all it would guarantee the perennial peace of the Pacific.

DOREMUS SCUDDER.

Geneva, Switzerland.

DR. NITOBÉ INTERPRETS QUAKERISM

News Items From American Friends Service Committee Office At Philadelphia

A very successful meeting sponsored by the Friends Center at Geneva was held on December 14th, when Dr. Inazo Nitobe lectured on the theme "What is Quakerism?" A number of requests had reached the office there for just such an authoritative address as this, and the group were quite delighted when Dr. Nitobe consented to present such a lecture just prior to his leaving Geneva.

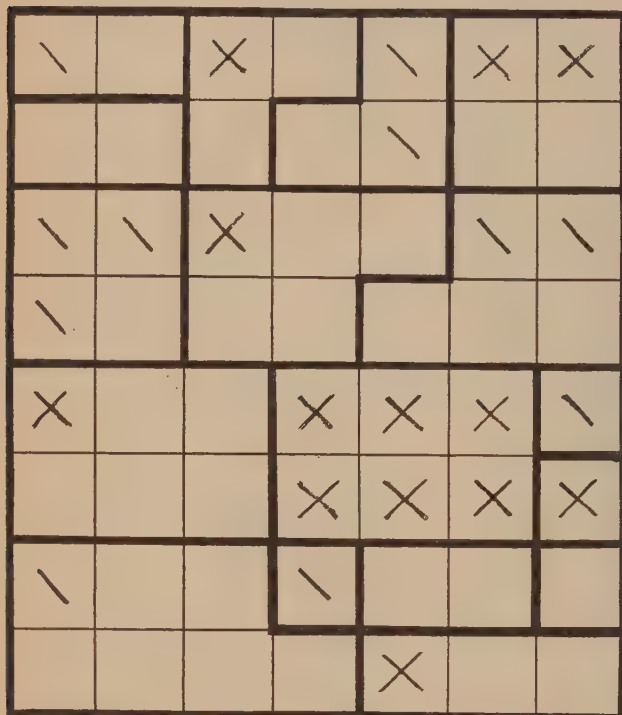
Bertram Pickard, in writing about it, says: "A picked audience of some 150 persons attended. His address, which was admirable both to place and listeners, was followed with deep interest by both Friends and non-Friends. First, the broad background of mystical thought sketched in with special reference to the philosophies and religions of the East; then, a clear exposition of the central Quaker doctrine of the Inner Light; and finally an excursion into the various resultant corollaries in thought and practice. Humor, knowledge, wisdom and above all the strong note of personal conviction combined to make a powerful effect. The only thing lacking was time which was severely limited by the necessity for translation.... Professor Bovet lived up to his great reputation as interpreter, his memory is phenomenal. We have heard since on many hands of the pleasure and interest experienced by those present. A considerable number of Quaker publications were distributed after the meeting, and the possibility of publishing the lecture in one form or another is being considered."

Rufus M. Jones in writing from Cairo told of the very happy visit that he had had at Ram Allah. He had five meetings in Jerusalem and Ram Allah. They went to the sea of Galilee and Nazareth and were in Bethlehem for Christmas evening, having supper in the field of the Shepherds and going up to the Church of the Nativity by starlight. While in Egypt he gave an address at the American University of Cairo where he had spoken just about four years ago.

The Goodwill exhibit which won the grand prize at the Sesqui-Centennial is now on display in the Book Department, on the Second Floor West, of Strawbridge & Clothier's, Philadelphia. It will probably be there for a month at least. Marguerite Logan Bentley, who planned this particular exhibit, spent many weeks carefully working out the charts, the maps and the plans for the reproductions of battle fields and buildings. It was one of the outstanding exhibits in the Educational Building.

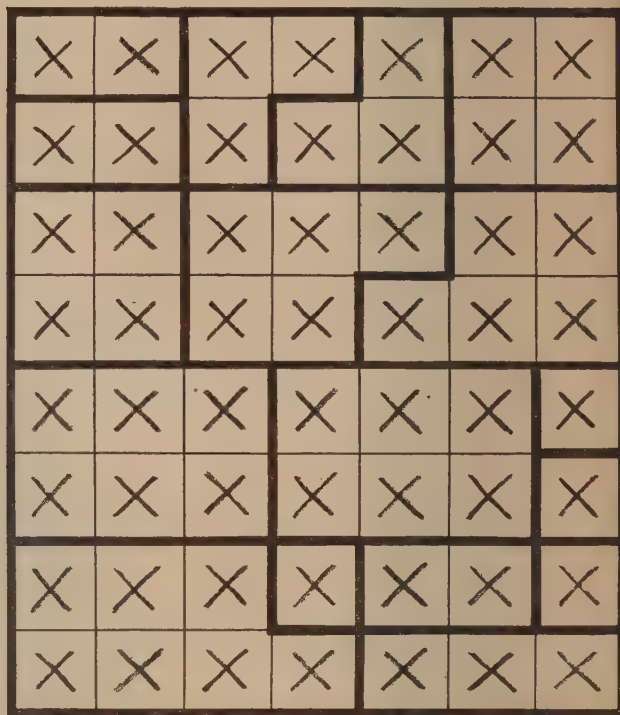
A TEST FOR YOUR MEETING

AN UNRELATED MEMBERSHIP



EACH SQUARE IS ONE PERSON
 A GROUP OF SQUARES IS A FAMILY
 \ = PAYS TO LOCAL BUDGET
 / = " " UNITED "
 X = " " BOTH LOCAL AND UNITED BUDGETS

A RELATED MEMBERSHIP



EACH SQUARE IS ONE PERSON
 A GROUP OF SQUARES IS A FAMILY
 X = PAYS TO BOTH LOCAL AND UNITED BUDGET

WHICH CHART more nearly represents the proportion of contributors on the treasurer's record of your particular Meeting?

What if some person EAST of the Mississippi River should make a large paper or canvas chart with a square for each member and a group for each family of his own resident congregation?

What if individuals and families should be checked on the chart from the record of the treasurer?

What if some one WEST of the Mississippi should do the same?

What if one of these should get his chart FILLED FULL of marks like this (X)?

What if THE AMERICAN FRIEND should hear about this wonderful accomplishment?

Could a girl who takes drawing in school make the chart as neatly as a boy?

Would it be better to hang the chart behind the furnace in the basement or some other place?

On which side of the "Father of Waters" is this likely to happen first?

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

OUR LIMITED LIBERTY

Editor THE AMERICAN FRIEND:

Wherever there is human contact the liberty of individuals is limited. A young Irishman who had just come to America, was stepping briskly down the street in New York gaily swinging his cane as he walked along. Suddenly the end of the cane collided violently with an old gentleman's nose. The old gentleman began protesting vociferously. "Why," said the Irishman, "this is the land of the free. Oi was just takin' me liberties." "But remember this," retorted the old gentleman, "your liberty ends where my nose begins."

Being a good citizen does not mean that we shall not look out for our own rights, but it does require that we know where to draw the line of distinction between our rights and the rights of others. And in any well governed society, no person is entirely free except in so far as his conduct does not interfere with the legitimate conduct of some other person. Many individuals do not know how or where to draw this boundary line of their rights. Some do not care to draw it. And the great function of the law is to constrain and restrain people in this matter. If they are not so restrained the stronger will exploit the weaker and constant contention will be the result.

What is true in society regarding individuals is also true with regard to nations. Obviously there can be no such thing as an absolutely sovereign nation unless that nation exploits the rights of another. Otherwise a nation's sphere of activity is limited by the similar spheres of other nations. But nations have not been controlled as men have and resultantly there has been almost constant international conflict.

People have been slower to apply this truth to nations than to individuals, probably for at least three reasons:

1. International quarrels do not constantly strike so close home to all people as do those among individuals. People keep hoping that international matters will adjust themselves.
2. Differences in race, language, and ideals.
3. Difficulty of speeding any movement involving great bodies of people.

But that men are at last beginning to realize the need of a law that will aid in finding the limits of national rights, is evidenced by the existence of the League of Nations. It is not necessary here to explain or defend the League, for that has been done so satisfactorily elsewhere by those who have seen it in action. But we know that it has been settling international disputes and has even prevented nations from fighting. A student of the question, well

known in both Europe and America, declares that the League has already stopped war in Europe. Thinkers and writers throughout our land are rapidly coming to the conclusion that both for the welfare of the United States and the welfare of the world, we should cast our lot with the League. Any governmental body, to be effective, must be backed by public opinion, and the League needs ours behind it.

ROSCOE E. TRUEBLOOD.

Fall River, Mass.

WHEN IS AUTHORITY NEEDED?

Editor THE AMERICAN FRIEND:

Several years ago a young man went away from Iowa to the Cleveland School. Soon after reaching that city he sold his farm at home and when the check for it was received, he mailed it back to a Training School in Iowa, as a gift. He then started in to follow the Lord by faith. He worried his landlady for he never had the money to pay his board. He would not work but spent much time in prayer and study. Every time the school took up offerings for special funds and missionary work he would stand up and make pledges. At one time the school wrote to me stating that his pledges amounted to over \$100 and that he was unable to pay them. They wanted me to take the matter up with the local church and send him the money. I wrote them that I would not even mention it to our local meeting. That no one had sent him out to make pledges for us to pay.

A few weeks ago a gentleman wanted me to present the matter of a struggling Friends mission and secure help for it. When I hesitated to do so, he asked me this question: if Friends do not support this work who will? Then I in turn asked, who authorized the starting of this mission? Who went and looked over the field and decided that here was a work that Friends should undertake? He replied that the Wesleyan church had started the work and that Friends had taken it off their hands. The pastor had also joined the Friends church.

This brings me to the subject of this letter. When do Friends need authority? Most of the so-called missions and many of our weak struggling churches are the outcome of someone's zeal and have been launched without consent or knowledge of the Friends church as an organization. I can begin right here in Indiana and go east or west and find them, poor and needy and struggling for an existence, started by good, well-meaning people, but without authority, counsel or advice.

Real openings, great opportunities have

been postponed because some committee has weighed the matter. But, over and over again, meetings and monthly meetings have assumed debts and taken in workers and opened up fields that have struggled along for years, unfed and unclothed and uncared for. Why do Friends allow things like this to occur? What is it a sign of, when we allow some of the least capable members of our church to become the forerunners, to choose the places where we shall build our churches, to decide into what fields we shall enter? No, the Yearly Meeting Superintendent was not there. The Evangelistic Board was not consulted.

It seems that any one may start something new and unload it on the church. Almost half of the Friends churches I know are small, struggling meetings. Good strong parents should have good healthy children. We can not afford to build and try to sustain little churches wherever there is a small group of Friends. Many of these have moved away from good strong churches for financial reasons. They feel keenly, after becoming settled, the loss of the Friends church and its association. They should have counted the cost before they moved. Money has its place but when one is willing to sell out his church relationships and give up his old friends and take his family among strangers to live for just a little more money, I think then is the time to consider. It would be a good thing to read the Queries again. Are we careful to live within our income? Do we avoid going in debt or involving ourselves in business beyond our ability to manage?

I believe that it would be fine, if each Yearly meeting or the Five Years meeting would take action, that no meeting had the right to start or assume new fields without the advice and counsel of the Evangelistic Boards.

Another thing has just come to my attention in the article of Willis Beede. What shall we do, he asks, with young people that come to the Board and want to go out as missionaries? What would business men do or say to applicants for work when no more laborers were needed? That is exactly what is the matter with the Friends church. We record everybody that wants to be recorded. We take over every field that looks needy and is crying for someone to take it. I ask, what right have we to start or assume new fields when we are not taking care of what we have? What right have we to employ new workers when we are not paying all we have on the field? We should use as much judgment as a business firm and the discipline demands that we use judgment in our business.

Home churches must be kept up if the work away from home is to continue. There may be some Friends who are not giving all they can, but I do not know where they are. All the churches I know are having a hard time to do what they are doing and keep the home fires burning. There is a limit, and we have just about reached the

limit. I suggest that every one go into his own vineyard and begin cultivation. Fertilize and strengthen the soil and let us build up the land we have. You can not safely shear sheep but about once a year. The Friends church has surely been sheared close enough. And as a pastor who knows his people financially about as well as anyone does, I feel that we have asked and are asking about all that can be asked reasonably.

E. HOWARD BROWN.

Kokomo, Indiana.

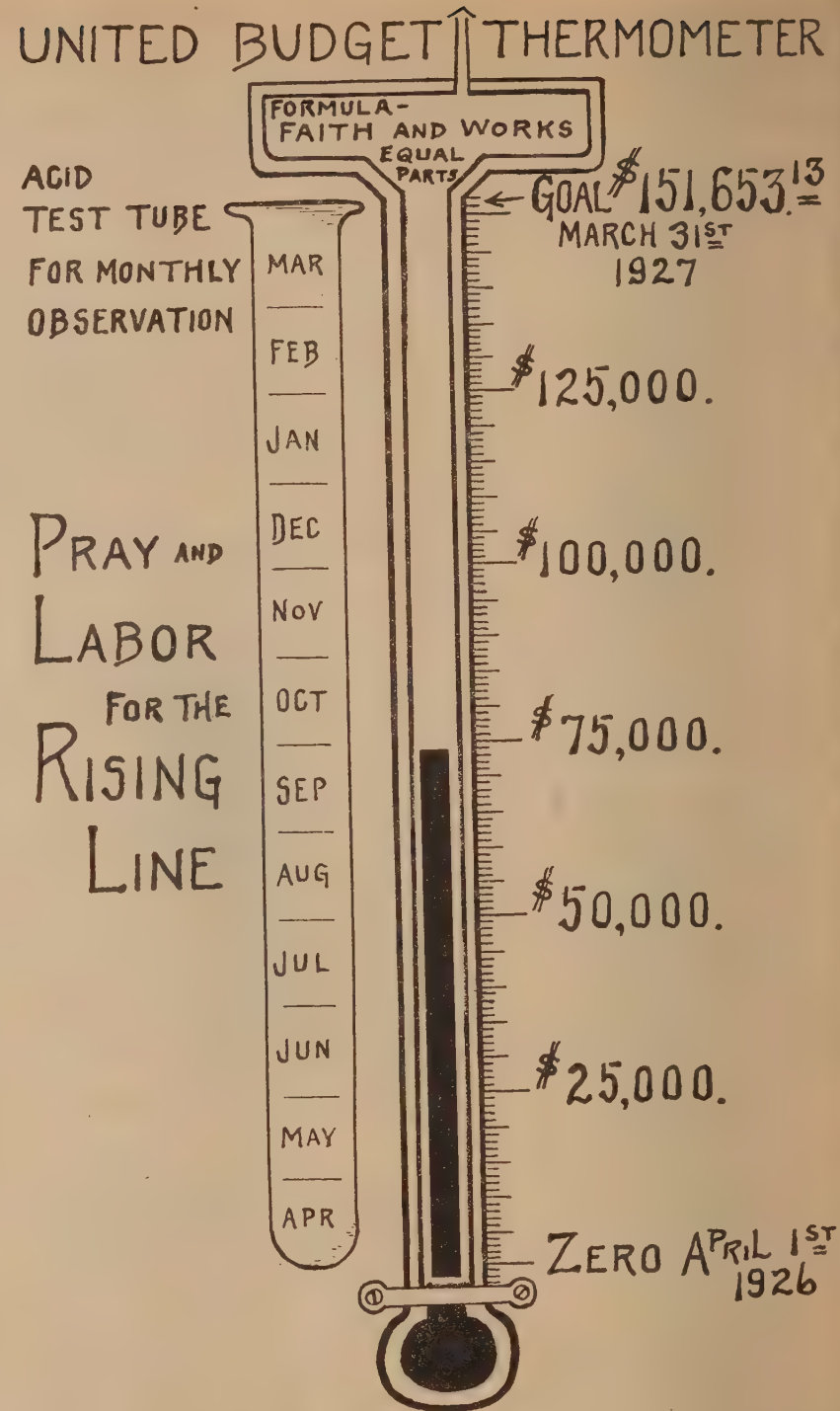
JOHN FRY

John Fry was born at North Sandwich, New Hampshire, July 31, 1838. When a boy in his teens he came with the family to Iowa, passing through Muscatine and locating on a farm near Oskaloosa, in 1854. Having attended a private Friends School in N. H., conducted by Henry and Anna B. Thorndyke, and when in 1855 these people came on to Iowa for like purpose, he again attended their school. Located near the present site of Penn College, this school in 1858 came under management of Center Grove Friends School Association as an Academy and later was merged with Spring Creek Institute forming Penn Academy. When twenty-three, he married Abigail M. Johnson, daughter of Daniel and Lydia F. Johnson of Muscatine, Iowa, and to this union but two children were born—twin boys, who died in infancy.

A birthright Friend, he was converted at the age of twenty-one, and the remainder of his long life was devoted to the service of God and the Church. He began preaching occasionally in Friends Meetings, and for several years he made frequent visits to a school for colored children in Kansas rendering helpful service. His first regular public work was as superintendent of White's Manual Labor Institute near Salem, Iowa, in which capacity he served efficiently for a number of years. While there he was recorded a minister of the gospel by Chestnut Hill Monthly Meeting of Friends, Salem Quarterly Meeting.

About forty years ago, he and his wife came to Muscatine where they labored faithfully in the Master's service. As a Friends minister, he preached for some time in the old brick church on Walnut Street, and later bought and improved the building that has since served as headquarters for Friends activities here. Here, also, he and his capable wife instituted much social and humanitarian work thus, in part at least, laying the foundation for the Y. W. C. A. work of today. He served also as pastor of Friends meetings in Springdale and Greenville, Iowa, and in Colorado Springs and Boulder, Colorado. He helped to strengthen the foundations for the present meeting at Arnold's Park, Iowa, and had also the privilege of serving as the first general superintendent of Evangelistic and Church Extension work in Nebraska Yearly Meeting.

In 1916, his beloved wife passed, having



served lovingly and faithfully by his side for more than a half century. Three years later, retiring from the public ministry he removed to his home in Boulder, Colorado, where he married Linda Stubs, widow of the late Mahlon Stubs, of Indian-service fame. For the past four years the weight of advancing years has pressed more and more heavily upon him till, in June, 1925, he took to his bed. For six months he was under the efficient care of one of the Boulder, Colorado, hospitals, where, on December 12, 1926, he quietly

slipped away to the land of eternal rest, aged eighty-eight years. He is survived by his wife and his only brother, Pliny—also for many years a Friends minister.

Funeral services were held in Boulder, following which the body was taken to Muscatine where final service was held from the church of his first pastorate, conducted by Viola Smith and Walter H. Wilson pastors respectively of Muscatine City and Bloomington Friends Churches. Interment in the family lot in Bloomington Friends cemetery.

QUAKERDOM • AT • LARGE

The Biblical Basis for Friends' Opposition to War, a pamphlet written by Wilbur K. Thomas, has been translated into German, and is receiving a wide circulation through the Berlin Center.

As already noted in these columns, Western Yearly Meeting recently suffered the loss of its faithful and devoted Benevolence Treasurer in the death of D. W. Edwards. To succeed him, the Executive Committee of the Yearly Meeting has chosen Lorena T. Butler, 1241 North Alabama Street, Indianapolis, who had already been handling the Benevolence funds for two months prior to D. W. Edwards' death.

An Iowa Friend, Luther V. Carter, was recently elected Speaker of the House of Representatives for the present session of the Iowa State Legislature. He is a Penn College man, a member of New Providence Monthly Meeting and served for many years as clerk of Honey Creek Quarterly Meeting. Another Iowa Friend, F. C. Stanley, a member of the faculty at Penn College, is a member of the State Senate.

Honor in a different field has come to another member of New Providence meeting, the present clerk of Honey Creek Quarterly Meeting, Emmett F. Morris. He was recently chosen as one of the fourteen Master Farmers of Iowa in a state-wide contest recently conducted under the auspices of *Wallace's Farmer*, and was presented a medal at a banquet held in Des Moines tendered the fourteen successful men. The idea of establishing an order of merit for farmers was started a year or so ago by *The Prairie Farmer* of Illinois, which arranged a score card presenting its ideal of a master farmer and then set to work to find men in Illinois who qualified. The idea spread and this season in nine states there have been, or will be, selected groups of farmers who, in the opinion of competent judges, are entitled to the honor of being classed as Master Farmers, according to certain established standards which are very high.

The Home Mission Committee of Western Yearly Meeting has asked the congregations and membership to make the month of February the time for Home Mission study and reading contests. "Our Templed Hills," "And Who is My Neighbor," "The Indians of Today," "Friends and the Indians," "Joint Annual Home and Foreign Mission Report," *THE AMERICAN FRIEND* and *Friends' Missionary Advocate*, with a list of pamphlets have been especially recommended for use. Also in February, members of the Home Mission Committee will present with lantern and slides, at possible points in the

Yearly Meeting, pictures of the work and workers among the Indians and in the Tennessee Mountains.

Mention is made in *The Quaker Campus* of Whittier College, California, of the safety of alumni friends and those associated with them at Kuling, China. A telegram from headquarters in New York informs them that they are safe in Shanghai. The company includes Albert Stone and wife and children, Everett and Gladys Wildman Jordan and her mother Cora Wildman, and Mae Jordan McGregor and two daughters, all Whittier people who have been connected with the school at Kuling, of which Albert Stone is principal.

The Prohibition and Purity Committee of Western Yearly Meeting has shown its alertness by addressing the members of the Indiana State Legislature now in session, asking them to strengthen rather than weaken the present law enforcing prohibition. In particular, the Committee is asking that the Motor Vehicle License law be amended so as to require a mandatory jail sentence for a drunken driver, as is already required by the prohibition enforcement law, thereby making the penalty identical for the violation of either. Further adjustments are asked which would tend to strengthen the present enforcement law, which is already known as perhaps the most stringent which has been adopted by any state. Its author, Frank Wright, a veteran member of the State Legislature, is a Friend.

The President and Fellows of Yale University with the concurrence of the professors in Political Science and History have appointed Sir George Newman, a prominent Friend of London Yearly Meeting and son of the late Henry Stanley Newman, to be Yale Lecturer for 1927 on the Responsibilities of Citizenship. This lectureship was founded a quarter of a century ago by Dr. William E. Dodge of New York, the purpose of which, as declared by the founder, is to be the promotion, among educated men of the United States, of an understanding of the duties of citizenship and a sense of personal responsibility for the performance of those duties. Sir George Newman, who has recently been elected an honorary Fellow of the Academy of Medicine of New York, expects to deliver the lectures and fulfill other public engagements in this country next May.

A most loving and helpful service of visitation is that which is being given among American Friends by Frederick B. Sainty, an English Friend who came over last September. He has reached the Middle West

and is now spending a few weeks in the state of Indiana. Our Friend is greatly favored in so presenting the picture of the work and service of his own local Meeting of New Southgate, as to interpret very effectively what the Society of Friends means in England—and, inferentially, what it should mean here and elsewhere. Fred Sainty, while glad to meet with Friends in all meetings, has rather a special concern for the smaller meetings which are generally neglected by visiting Friends. Those wishing to get in touch with him may address him through *THE AMERICAN FRIEND*.

NEWS OF OUR MEETINGS

A two weeks' revival was held at Carmel, Indiana, in Western Yearly Meeting, closing January 16. The pastor was ably assisted by William S. Kitch of New London, and Earl Folger, a singer from Anderson, and their services were much appreciated. Plain, forceful Gospel messages in the tenderness and love of the Master brought conviction to many hearts and thirty-five found their way to the altar of prayer. The spirit-filled messages in song by Earl Folger prepared the people in a wonderful way to receive the word of life. The talent of the choir was very successfully used in special numbers, and throughout the meetings the presence and power of the Lord was felt. At the last service eleven came forward indicating their desire to become members of the church. Others not present on that occasion will also come into fellowship.

On a recent Sunday morning Dr. Linneus McCracken of Penn College spoke at the Earlham, Iowa, meeting in the morning and in the evening gave a splendid peace address at a union meeting of all the churches in town. In the recent absence of the pastor, Moses T. Mendenhall, local Friends in the persons of Lloyd Mendenhall and Alfred Standing have brought acceptable message to the Earlham congregation.

An all-day conference of New Garden Quarterly Meeting was held at Fountain City, January 1, 1927, with Charles E. Hiatt, superintendent of Indiana Yearly Meeting, Fred E. Smith and Edgar T. Hole, field secretaries of the Five Years Meeting, as principal speakers. Speaking on the financial situation, Fred E. Smith emphasized the necessity of supporting the budget, and explained very clearly the various activities of the Five Years Meeting, showing that no part could be weakened or left out without injuring the whole. Charles Hiatt confirmed these statements and suggested that to systematize the work was the best way and advised that each Quarterly Meeting in-

struct its treasurer to pay its share of the budget in monthly installments, even if he may have to borrow to do it. Edgar Hole spoke from an experience of the work on the mission field indicating developments in Africa during the past twenty-five years and the increasing demands as the work advances. Many questions were asked and answered with general satisfaction. Much needed information was given that every member should have, and every Quarterly Meeting should arrange to give these men a hearing. "No information" means "no inspiration." It is so much easier to do a thing, knowing why one is doing it. Dinner was provided by the ladies of the church which very much increased the joy.

The work of Friends in Hiawatha Quarterly Meeting (Nebraska Y. M.) where John R. Bowen is superintendent, is making good progress. A revival meeting at Pleasant Valley in September brought sixty-four into a definite Christian experience with twenty-four active and seven associate members coming into the church. There is a good living faith among the members with a vision for evangelism. At Bethel, where Gene Daughetee is pastor, a successful meeting resulted in twenty-two additions to the church, and there is now a live band for God where about a year ago there were only two members. At Green Field, special meetings closed January 2 with about twenty-five professing a definite experience and giving the church a new vision for the future. The pastor, Gene Daughetee, accepted an invitation to conduct meetings at an outpost and began January 3. Still another place has asked for similar services and the outlook is big with promise for Friends in this Quarterly Meeting.

The past few weeks have been sad weeks for the Lindsay, California, Friends Church with deaths in three families in two weeks. Kenneth Hall, son of Mr. and Mrs. Clarence Hall and a member of the church, also enrolled in Whittier College, passed away from heart trouble after five weeks of illness. In less than two weeks, Frank Chambers, husband of Ina Morris Chambers, and a member of the meeting, was electrocuted near Tulare while at his work as an employee of the Southern California Edison Co. That week also occurred the death of Joe Curtain, brother of Bert Curtain and step-father of Sarah and Myrtle Smith, members and devoted workers in the church.

The winter months have seen a slow but steady increase in attendance. Maurice Gifford now has charge of the Sunday School work and is most efficient in his office as Superintendent. We are glad to have Paul Gifford back with us in our work. Dr. Coffin, Prof. Walter J. Homan, Margaret Hadley and Janette Sanders arrived Saturday evening, January 5, and had charge of the following Sunday morning services. The party is making a tour of the various Quarterly Meetings in the interests of Whittier College.

A series of meetings have been planned to be held at the Friends Church, Marshalltown, Iowa, September 25 to October 9, next, sponsored by the local congregation and the pastor, Howard W. Cope, under the direction of Mel W. Trotter one of the best-known evangelists in America, his song leader, Homer Hammontree, and pianist, Otto Hermanson, whose musical numbers are said to be exceptionally well rendered. It was M. W. Trotter who arranged for union services of Evangelist W. A. Sunday which led to the closing of the Marshalltown saloons, and he has founded more than fifty city missions in the United States.

Charles C. Haworth of Whittier, California, has been called to the pastorate of the South Salem Meeting, Salem, Oregon, and expected to take up the work there the beginning of February. His new address will be 1655 South Liberty Street, Salem, Oregon.

On January 20, at Charlottesville Friends Church, Walnut Ridge Quarterly Meeting held a very interesting and instructive all-day conference, with Fred E. Smith, Edgar T. Hole, and Charles E. Hiatt in attendance. Because of icy roads, the attendance was not as large as was hoped, but the promise was proved that a few gathered together in His name may receive a blessing. Much was learned concerning the "home base", or actual workings of the Five Years Meeting of which each one is an individual and fundamental part. Friends were made to feel their responsibility as local, Quarterly, and Yearly Meetings to keep the "home base" strong, that the foreign field may be helped and strengthened as it should. Following the luncheon together at the noon hour, Edgar T. Hole showed how all items of the United Budget are cared for on the foreign field

as well as at home. He said, "They are doing what we are trying to do."

At Poughkeepsie, New York, the Friends have been meeting on Thursday evenings for discussion of the following series of topics: 1. Things We Can Do for the Community. 2. Personal Religion. 3. Our Attitude toward Newer Ways of Thinking. Are we to be tolerant? Are we to have any real convictions? 4. What Shall be our Attitude toward (a) Peace, (b) Industry, (c) Race Relations. 5. What is the Christian Spirit? The principal leaders in the group discussions are Wilbur W. Kamp, William J. Reagan, Aaron Downs, Lindley M. Stevens, Albert Shepard and J. Curtis Newlin. These meetings have proved so full of interest that it has been decided to prolong the series beyond the six weeks originally planned.

Following the Bible study period, the remainder of the Sabbath School hour and the regular hour for Worship, December 19, were devoted by the Friends of Leesburg, Ohio, to a Christmas service. The children coming upon the platform backed by evergreen branches and with a small tree on either side, rendered their service of reading and music with the freshness and grace of childhood, in itself significant of the Christmas season. A Christmas cantata, "The Prince of Judah" which impressively portrayed the mournful state of Israel changed to joy by the Angel's song announcing the birth of the promised Messiah, was given by Maggie M. Huff and Edward L. Baker, readers in costume, and a group of singers with solos, quartets and choruses.

Stanley Carey, pastor of East Bethel Friends Church, and Evangelist Frank Kinsey, of Indianapolis, Indiana, 1220 Tecumseh Avenue, have been engaged in a revival meeting in the East Bethel community of Fairmount Quarterly Meeting, for the past two weeks and a half. The Spirit of the Lord was on the meeting from the very first service in a wonderful manner. Stanley Carey took charge of the singing and the first part of the services and Frank Kinsey in the preaching of the Gospel of Jesus Christ. The meetings, however, were under the leadership of the Holy Spirit, there being no set form or program in the services. The heavy snow hindered for about a week, but the meetings were resumed at the end of that time and the same spirit of victory rested upon the services until the close. Several sought and obtained definite experiences of both justification and sanctification during the meetings.

NEW GARDEN QUARTERLY MEETING

New Garden Quarterly Meeting, of Indiana Yearly Meeting, held in the New Garden Meetinghouse near Fountain City, in November last, was one of much interest.

HARTFORD

Theological Seminary
School of Religious Education
Kennedy School of Missions

W. DOUGLAS MACKENZIE, *President*

The Foundation is an interdenominational university of religion. Three separate schools on one campus: the Theological Seminary training for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service.

Courses in all schools are open to all students, giving ample opportunity for well-rounded training in the whole field of Christian work.

Hartford Seminary Foundation, Hartford, Conn.

Six ministers were on the platform, the principal message being given by Austin Osborn, pastor of Fountain City meeting and superintendent of the Quarterly Meeting. Others followed with appropriate remarks and in all there was a fine spiritual uplift. The large majority of the membership being absent, they failed to get the rich blessing that came to the few.

Saturday evening, the Gospel Team from Earlham College was present and they quit themselves like real Christian workers. Their work was truly an inspiration. A mission meeting was conducted Sunday afternoon by Grace Hoover, superintendent of Social Service, and after very interesting and appropriate exercises, songs, and readings and introductory remarks by the leader, a pageant was given: "The Coming of the White Man," representing the Indians, Spanish Soldiers, Puritans, Captain John Smith and the Quakers. An address giving a brief review of Friends work among the Indians from Penn to the present time was followed by a second pageant, "The Indian Version of the Twenty-third Psalm." After other readings and songs a wishing party appeared dressed in white, with boxes in hand, and took an offering in the interest of the Indian missions.

The Quarterly Meeting has been held, with only three or four exceptions, at this place, and since many of the members of other local meetings rarely are present, it was decided to take the meeting to them and whether they will be at home is yet to be found out. Years ago, we may say, since 1818, when roads were bad, even sometimes impassable, people came with ox-teams, on horseback, or on foot. The galleries were full of elderly people and the pews with younger, children and all, many times by the hundreds. Galleries are gone and most of the older people; the middle-aged are there; the young people are few. The spacious grounds formerly were filled with motley covered vehicles, now a few automobiles occupy only a small part of the space. Old sheds and hitching racks are not in evidence or are in silent and sure decay. The meetings then were large, but were they better? They are small now; are they wielding an equal influence for good?

Let all interested Friends take notice. It was decided that in November the Quarterly Meeting should be held at New Garden; in February at Arba; and in May at Williamsburg, on the fourth Saturday at 10 A. M.; and at Fountain City the second Saturday in August, 10 A. M. Ministry and Oversight meeting at 9 A. M. in each place.

GEORGE N. HARTLEY.

YOUNG FRIENDS C. E. STUDIES

Topic—"The Missionary Spirit."

February 13—Expressing the Missionary Spirit. Matt. 9:35-38.

Suggestions to leaders of friendly groups, Christian Endeavor Societies, and other young people's gatherings.

Provident Mutual Life Insurance Company of Philadelphia

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Missionary meetings have been proclaimed dry and not interesting. Largely, this may be so because of various reasons. The success of these meetings depends upon how much time the leader puts into the planning and working out of the meeting program. In fact, the young people will get out of the meeting just what they put into it, and no more. It will be well to start this meeting with a good program of singing missionary songs.

(So many times we go through the action of singing and don't know what we are singing.)

Impress upon the members of the meeting the importance of knowing what it is all about, and knowing what they are singing.

There are any number of excellent missionary stories of real interest to the young people. Why not have one or two of them told in the meeting? If you have a chance, get someone interested in the mission work of some church to lead a discussion on "World Brotherhood."

DISCUSSION QUESTIONS—

1. Why should young people be interested in the whole church program of missions?
2. What can we do?
Give—teach—and pray.

BIBLE LESSONS THAT WILL HELP WITH THIS TOPIC—

Acts 13:1-3; 17:1-3; 10:12; 4:32-37; Romans 10:1-4.

COMMENTS:

America is in trouble with other countries about immigration laws. America is in trouble with various races within her own boundaries. America is in trouble because of the discussion between capital and labor. The roots of these troubles extend downward and into the daily life of folks like you and your comrades.

These lessons should help us to see these difficulties more clearly, and to do our bit as American Friends to bring about a new day.

The great leaders in America in your generation will be those men and women who have solved within their own lives these problems. It is not enough to express the missionary spirit by just being interested, but we must give, sacrifice, love, and pray for a world brotherhood.

Will you "Follow in Their Train?"

PERRY A. WILSON.

NOTE:—Christian Endeavor topics will be discussed each week by Perry Wilson of the Richmond Y. M. C. A.

Any suggestions regarding these topics will be received gladly by him. If your meetings are successful after having followed these topics, please let him know about it. Address him, Y. M. C. A., Richmond, Indiana.—ELIZABETH MARSH.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 13, 1927

Eph. 5:25—6:4.

25. *Love your wives.* Paul had two great concerns. One for the home life of the early Christians who were in the midst of loose living and moral disregard. The other for the spiritual welfare of those groups of believers for whom he felt so responsible. He combines and weaves together these two thoughts throughout the whole of this lesson in a beautiful and an effective way. As Christ loved and gave himself up for the church, so husbands should love and give themselves to their wives.

26. *Cleansed, sanctified.* There can be no purity without first the cleansing. The church was cleansed and made holy by the sacrifice of Christ. It must be kept so. Just so every marriage based on Christian love must retain its purity, without spot or wrinkle.

28. Plutarch says that "the husband ought to rule his wife, not as a master does a chattel, but as the soul governs the body, by sympathy and good-will." Not the sort of love that is slave to passions and desires, but that of a deep-seated devotion.

29. If marriage does not unify, make one, it in the real sense is not marriage.

30. As members of the body of Christ, we are one with Him.

31. Not that we should sever relationships with father and mother, but that the marriage relationship is unique. Because a man is to love his wife as Christ loves the church.

32. The mystery is great. Love defies analysis and definition. It is the greatest of mysteries, yet without it the human race is doomed. The greatest facts of life cannot be understood, but are constantly experienced. We cannot understand the unity that exists in a purely Christian home, but the very atmosphere gives evidence that it is there. It is the idea of unity in Christ that Paul is trying to convey to the mind of those who call themselves followers of Christ.

33. *Fear.* In a day when man was complete master of his family, Paul wanted to express the need of mutual duties.

6:1. *In the Lord.* Obedience to the natural relationships in the home, and to the requirements of the divine law.

3. The days of a disobedient, indulged, and spoiled child are not likely to be long upon the earth. If parents are to be obeyed they must be worthy of obedience.

4. *Chastening and Admonition.* Not a formal, hard discipline and teaching, but that Jesus be taken into the home as a member of the family.

COLORING THE STREAM OF LIFE

In the red knobs of East Tennessee a Marble Company installed a gigantic force pump to wash the earth away from the ledges of marble so the workmen could get at them. The thick solution of red clay mixed with water ran into a nearby creek which after a few miles of wandering found its way into the Tennessee river. The very day this pump was started the farmers below this point found that their stock could not drink the water. In many ways this polluted water inconvenienced them. There was flowing through their acres, not the pure, clear stream that rises a few miles south east from a spring that has no bottom, as the story goes, giving life to his herds and flocks and beauty to his meadows, but a stream that looks, and feels, and is, full of filth and void of all healing and life-giving essence. The farmers asserted themselves at once. They did not send a sample of the water to the University for analysis, asking for a chemical solution that had purifying properties; they did not seek a new source of water; they did not sell their farms and move to more favored quarters; they went directly to the source of the trouble and the pollution was stopped. The stream had been off color, but was restored to the quenching of thirst and the giving of life as it was meant to do from the time of God's creation.

The stream of life today is off color. The great sea of life into which all the tiny streams flow is either being made clearer and purer or being tinted. Where is the source of pollution? The conviction of the minister deepens with experience that the home tells the story. The coloring is absorbed from the home life. The problem of the home grows more difficult. Will the spirit and fellowship of Jesus in the home help to solve this modern problem?

RALPH H. BORING.

Central City, Nebraska.

BIRTHS

BRANCH—To Fenton and Hattie Raiford Branch, Nov. 25, 1926, a son.

RAIFORD—To Philip M. and Otelia West Raiford, Dec. 10, 1926, a son, John Calvin.

MARRIAGES

KENDALL-SMITH—At the bride's home in Raub, Indiana, January 1, 1927, Zora M. Smith and Dwight B. Kendall of Thorn-town, Indiana. They will reside near Thorn-town.

MOSHER-VAN ZUUK—At the home of the bride near Pleasantville, Iowa, January 19, 1927, Clara Gertrude Van Zuuk and Joseph Howard Mosher. Henry M. Vore, minister.

RAIFORD-COPELAND—At Suffolk, Virginia, October 29, 1926, Ethel Juliette Copeland, daughter of Mr. and Mrs. C. C. Copeland, and Edward Francis Raiford, son of Mr. and Mrs. E. J. Raiford.

DEATHS

BRISTOW—At Lakeview Hospital, Suffolk, Virginia, January 2, 1927, Richard Exum Bristow, son of Richard Allen and Martha P. White Bristow, in his 38th year. He completed his education at Guilford, N. C., and on Nov. 18, 1915, was married to Caroline E. Collier of Goldsboro, N. C. For several years he was principal of Corinth High School but was forced by ill health to discontinue. At the time of his death he was postmaster at Ivor, Virginia. He is survived by his wife, four children, two brothers and one sister.

DELOH—At her home near Kokomo, Indiana, January 20, 1927, Sarah Arnett DeLoh, wife of Aubrey F. DeLoh and daughter of James H. and Phebe Arnett, in her 72nd year. Born at New London, she was

a lifelong member of the Friends church and most loyal to all its departments of work. She was particularly interested in missions, in the W. C. T. U. and in young people's work where because of her cheerfulness and understanding her counsel was sought and valued. She took an active part in the Quarterly Meeting and the Yearly Meeting where she will be greatly missed. During her illness she greatly appreciated the tokens of love and friendship shown by a host of friends. The husband and three sons, also three brothers and three sisters survive her. Interment in the cemetery at New London.

MACY—At his home near Creighton, Nebraska, January 4, 1927, Isaac Macy, in his 72nd year. A birthright member of Friends, he early felt the call to preach the gospel and at eighteen was recorded a minister. Twenty-five years ago, he moved with his family from Iowa to Knox County, Nebraska, and became pastor of the Friends Church at Kemma. Later he served other meetings in Nebraska and South Dakota. For the third time he came to Kemma as pastor and for the past six years labored faithfully, being always in his place with the interest of the church ever uppermost in his thought. He is survived by his wife, four sons and one daughter, and one brother. Services were in charge of Louise V. Phillips, pastor of the Kemma Church.

HUNNICUTT—At the home of his son Frank, Wilmington, Ohio, December 24, 1926, Wilson Hunnicutt, son of Thomas and Susannah Bailey Hunnicutt, in his 81st year. A birthright member of Friends, he attended school at Martinsville, Ohio, and Spiceland Academy, Indiana, and served the church as overseer about forty years.

STUART—At her home near Glen Elder, Kansas, January 11, 1927, Phoebe Ann Stuart, a lifelong member of the Friends Church, aged 70 years. Services were conducted at Glen View Church by her pastor, Orestes A. Winslow.

WILSON—At his home in Newberg, Oregon, December 19, 1926, Joseph Wilson, in his 87th year. He was a life-long member of Friends, ever kind, loving and devoted to the interests of Christ and the Church. Services were held in the Friends Church.

FOR SALE

Modern seven room house, good location one block from Earlham College. Inquire at 345 College Avenue, Richmond, Indiana.

WANTED

WANTED—A young woman experienced in teaching English for Christian service in Friends' Girls' School, Tokyo, Japan. School opens 9th Month 1927. Apply to Julia C. Collins, Chairman Candidates Committee, Box 487, Haverford, Pa.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45. Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavelly, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

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